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Metaphysics Investment Archaeology

A

SANSKRIT GRAMMAR

FOR BEGINNERS,

IN

DEVANÂGARÎ AND ROMAN LETTERS THROUGHOUT,

BY

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ETC.

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P R E F A C E

T O T H E F I R S T E D I T I O N .

THE present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pânini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp; with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flecchia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to re-arrange, as I have done, the materials collected by Pânini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pânini's work, will readily admit that there is no grammar in any language that

could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pânini and in later works, such as the Prakriyâ-Kaumudî, the Siddhânta-Kaumudî, the Sârasvati Prakriyâ, and the Mâdhaviya-dhâtu-vṛitti, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians* than has already found admittance into our Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgment of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens, but by hundreds†. I only wish it to be understood that where I have left out rules

* The few alterations that I have made in the usual terminology have been made solely with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class; and though the names may at first sound somewhat uncouth, they are after all the only names recognized by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect; that corresponding to the Perfect, Reduplicated Perfect; that corresponding to the Aorist, Aorist; and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story; and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction seemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite. If it were possible to make a change in the established grammatical nomenclature, I should much prefer to call the First the Second, and the Second the First Aorist; the former being a secondary and compound, the latter a primary and simple tense. But First and Second Aorists have become almost proper names, and will not easily yield their place to mere argument.

† In the University of Leipzig alone, as many as fifty pupils attend every year the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology under Professor Curtius.

FIRST EDITION.

or exceptions, contained in other grammars, whether native or European, I have done so after mature consideration, deliberately preferring the less complete to the more complete, but, at the same time, more bewildering statement of the anomalies of the Sanskrit language. Thus, to mention one or two cases, when giving the rules on the employment of the suffixes *vat* and *mat* (§ 187), I have left out the rule that bases ending in *m*, though the *m* be preceded by other vowels than *a*, always take *vat* instead of *mat*. I did so partly because there are very few bases ending in *m*, partly because, if a word like *kim-vân* should occur, it would be easy to discover the reason why here too *v* was preferred to *m*, viz. in order to avoid the clashing of two *m*'s. Again, when giving the rules on the formation of denominatives (§ 495), I passed over, for very much the same reason, the prohibition given in Pân. III. 1, 8, 3, viz. that bases ending in *m* are not allowed to form denominatives. It is true, no doubt, that the omission of such rules or exceptions may be said to involve an actual misrepresentation, and that a pupil might be misled to form such words as *kim-mân* and *kim-yatî*. But this cannot be avoided in an elementary grammar; and the student who is likely to come in contact with such recondite forms, will no doubt be sufficiently advanced to be able to consult for himself the rules of Pânini and the explanations of his commentators.

My own fear is that, in writing an elementary grammar, I have erred rather in giving too much than in giving too little. I have therefore in the table of contents marked with an asterisk all such rules as may be safely left out in a first course of Sanskrit grammar*, and I have in different places informed the reader whether certain portions might be passed over quickly, or should be carefully committed to memory. Here and there, as for instance in § 103, a few extracts are introduced from Pânini, simply in order to give the student a foretaste of what he may expect in the elaborate works of native grammarians, while lists of verbs like those contained in § 332 or § 462 are given, as everybody will see, for the sake of reference only. The somewhat elaborate treatment of the nominal bases in *î* and *û*, from § 220 to § 226,

* In the second edition all these paragraphs are printed in smaller type.

became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, *μωμήσεται τις μάλλον ἢ μιμήσεται*, but I feel that I may say, *यत्ने कृते यदि न सिध्यति कोऽत्र दोषः*; and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgment, if hereafter they should succeed better than I have done, in unravelling the intricate argumentations of native scholars*.

But while acknowledging my obligations to the great grammarians of India, it would be ungrateful were I not to acknowledge as fully the assistance which I have derived from the works of European scholars. My first acquaintance with the elements of Sanskrit was gained from Bopp's grammar. Those only who know the works of his predecessors, of Colebrooke, Carey, Wilkins, and Forster, can appreciate the advance made by Bopp in explaining the difficulties, and in lighting up, if I may say so, the dark lanes and alleys of the Sanskrit language. I doubt whether Sanskrit scholarship would have flourished as it has, if students had been obliged to learn their grammar from Forster or Colebrooke, and I believe that to Bopp's little grammar is due a great portion of that success which has attended the study of Sanskrit literature in Germany. Colebrooke, Carey, Wilkins, and Forster worked independently of each other. Each derived his information from native teachers and from native grammars. Among these four scholars, Wilkins seems to have been the first to compose a Sanskrit grammar, for he informs us that the first printed sheet of his work was destroyed by fire in 1795. The

* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators, it may be a saving of time to be informed that in the new and very useful edition of the *Siddhânta-Kaumudî* by *Śrî Târânâtha-tarkavâchaspati* there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in *î* and *û*. On page 136, l. 7, read *श्रीवत्* instead of *स्त्रीवत्*; this is corrected in the *Corrigenda*, and the right reading is found in the old edition. On the same page, l. 13, insert *न* after *विना*, or join *विनास्त्रीबोधकत्वं*.

whole grammar, however, was not published till 1808. In the mean time Forster had finished his grammar, and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke's grammar was published in 1805, and therefore stands first in point of time of publication. Unfortunately it was not finished, because the grammars of Forster and Carey were then in course of publication, and would, as Colebrooke imagined, supply the deficient part of his own. Carey's grammar was published in 1806. Among these four publications, which as first attempts at making the ancient language of India accessible to European scholars, deserve the highest credit, Colebrooke's grammar is *facile princeps*. It is derived at first hand from the best native grammars, and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pāṇini, and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished.

I owe most, indeed, to Colebrooke and Bopp, but I have derived many useful hints from other grammars also. There are some portions of Wilson's grammar which show that he consulted native grammarians, and the fact that he possessed the remaining portion of Colebrooke's * MS., gives to his list of verbs, with the exception of the Bhû class, which was published by Colebrooke, a peculiar interest. Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pāṇini and Bhaṭṭojidîkshita; and his smaller grammars too, published both in German and in English, have rendered good service to the cause of sound scholarship. There are besides, the grammars of Boller in German, of Oppert in French, of Westergaard in Danish, of Flecchia in Italian, each supplying something that could not be found elsewhere, and containing suggestions, many of which have proved useful to the writer of the present grammar.

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with

* See Wilson's Sanscrit and English Dictionary, first edition, preface, p. xlv.

regard to doubtful or difficult forms, of which there are many in the grammar of the Sanskrit language, not one of them can be appealed to as an ultimate authority. Every grammar contains, as is well known, a number of forms which occur but rarely, if ever, in the literary language. It is necessary, however, for the sake of systematic completeness, to give these forms ; and if they are to be given at all, they must be given on competent authority. Now it might be supposed that a mere reference to any of the numerous grammars already published would be sufficient for this purpose, and that the lists of irregular or unusual forms might safely be copied from their pages. But this is by no means the case. Even with regard to regular forms, whoever should trust implicitly in the correctness of any of the grammars, hitherto published, would never be certain of having the right form. I do not say this lightly, or without being able to produce proofs. When I began to revise my manuscript grammar which I had composed for my own use many years ago, and when on points on which I felt doubtful, I consulted other grammars, I soon discovered either that, with a strange kind of sequacity, they all repeated the same mistake, or that they varied widely from each other, without assigning any reason or authority. I need not say that the grammars which we possess differ very much in the degree of their trustworthiness ; but with the exception of the first volume of Colebrooke and of Professor Benfey's larger Sanskrit grammar, it would be impossible to appeal to any of my predecessors as an authority on doubtful points. Forster and Carey, who evidently depend almost entirely on materials supplied to them by native assistants, give frequently the most difficult forms with perfect accuracy, while they go wildly wrong immediately after, without, it would seem, any power of controlling their authorities. The frequent inaccuracies in the grammars of Wilkins and Wilson have been pointed out by others ; and however useful these works may have been for practical purposes, they were never intended as authorities on contested points of Sanskrit grammar.

Nothing remained in fact, in order to arrive at any satisfactory result, but to collate the whole of my grammar, with regard not only to the irregular but likewise to the regular forms, with Pânini and other native grammarians, and to supply for each doubtful case,

and for rules that might seem to differ from those of any of my predecessors, a reference to Pânini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar ; but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work*, because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pânini to find the Sûtras that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before ; but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pânini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root जागृ *jâgrî*, which forms its Aorist by adding इषं *isham*, ईः *îh*, ईत् *ît*. Here the simplest rule would be that final च् *ri* before इषं *isham* becomes र *r* (Pân. VI. 1, 77). This, however, is prevented by another rule which requires that final च् *ri* should take Guṇa before इषं *isham* (Pân. VII. 3, 84). This would give us अजागरिषं *ajâgar-isham*. But now comes another general rule (Pân. VII. 2, 1) which prescribes Vṛiddhi of final vowels before इषं *isham*, i.e. अजागरिषं *ajâgârisham*. Against this change, however, a new rule is cited (Pân. VII. 3, 85), and this secures for जागृ *jâgrî* a special exception from Vṛiddhi, and leaves its base again as जागर् *jâgar*. As soon as the base has been changed to जागर् *jâgar*, it falls under a new rule (Pân. VII. 2, 3), and is forced to take Vṛiddhi, until this rule is again nullified by Pân. VII. 2, 4, which does not allow Vṛiddhi in an Aorist that takes intermediate इ *i*, like अजागरिषं *ajâgarisham*. There is an exception, however,

* They have been given in the second edition.

to this rule also, for bases with short अ *a*, beginning and ending with a consonant, may optionally take Vṛiddhi (Pân. VII. 2, 7). This option is afterwards restricted, and roots with short अ *a*, beginning with a consonant and ending in र *r*, like जागर् *jāgar*, have no option left, but are restricted afresh to Vṛiddhi (Pân. VII. 2, 2). However, even this is not yet the final result. Our base जागर् *jāgar* is after all not to take Vṛiddhi, and hence a new special rule (Pân. VII. 2, 5) settles the point by granting to जागृ *jāgrī* a special exception from Vṛiddhi, and thereby establishing its Guna. No wonder that these manifold changes and chances in the formation of the First Aorist of जागृ *jāgrī* should have inspired a grammarian, who celebrates them in the following couplet :

गुणो वृद्धिर्गुणो वृद्धिः प्रतिषेधो विकल्पनं
पुनर्वृद्धिर्निषेधोऽतो यणपूर्वाः प्राप्तयो नव ॥

“Guna, Vṛiddhi, Guṇa, Vṛiddhi, prohibition, option, again Vṛiddhi and then exception, these, with the change of *ri* into a semivowel in the first instance, are the nine results.”

Another difficulty consists in the want of critical accuracy in the editions which we possess of Pânini, the Siddhânta-Kaumudî, the Laghu-Kaumudî, the Sârasvati, and Vopadeva. Far be it from me to wish to detract from the merits of native editors, like Dharaṇîdhara, Kâśînâtha, Târânâtha, still less from those of Professor Boehtlingk, who published his text and notes nearly thirty years ago, when few of us were able to read a single line of Pânini. But during those thirty years considerable progress has been made in unravelling the mysteries of the grammatical literature of India. The commentary of Sâyana to the Rig-veda has shown us how practically to apply the rules of Pânini; and the translation of the Laghu-Kaumudî by the late Dr. Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come, I believe, for new and critical editions of Pânini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pân. VII. 2, 42, as well as the Sârasvatî II. 25, 1, gives the Benedictive Âtmanepada वरीषीष्ट *varîshîshta* and स्तरीषीष्ट *starîshîshta*; yet a reference to Pân. VII. 2, 39 and 40, shows that these forms are impossible. Again, if Pânini (VIII. 3, 92) is right—and how could the Infallible be wrong?—

in using अग्रगामिनि *agragāmini* with a dental *n* in the last syllable, it is clear that he extends the prohibition given in VIII. 4, 34, with regard to Upasargas, to other compounds. It is useless to inquire whether in doing so he was right or wrong, for it is an article of faith with every Hindu grammarian that whatever word is used by Pāṇini in his Sūtras, is *eo ipso* correct. Otherwise, the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds; and though it may be right to argue *a fortiori* from प्रगामिनि *pragāmini* to अग्रगामिनि *agragāmini*, it would not be right to argue from अग्रयान *agrayāna* to प्रयान *prayāna*, this being necessarily प्रयाण *prayāṇa*. But assuming अग्रगामिनि *agragāmini* to be correct, it is quite clear that the compounds स्वर्गकामिणौ *svargakāmiṇau*, वृषगामिणौ *vṛishagāmiṇau*, हरिकामाणि *harikāmāṇi*, and हरिकामेण *harikāmeṇa*, given in the commentary to VIII. 4, 13, are all wrong, though most of them occur not only in the printed editions of Pāṇini and the Siddhānta-Kaumudī, but may be traced back to the MSS. of the Prakriyā-Kaumudī, the source, though by no means the model, of the Siddhānta-Kaumudī. I was glad to learn from my friend Professor Goldstücker, who is preparing an edition of the Kāśikā-Vṛitti, and whom I consulted on these forms, that the MSS. of Vāmana which he possesses, carefully avoid these faulty examples to Pāṇ. VIII. 4, 13.

After these explanations I need hardly add that I am not so sanguine as to suppose that I could have escaped scot free where so many men of superior knowledge and talent have failed to do so. All I can say is, that I shall be truly thankful to any scholar who will take the trouble to point out any mistakes into which I may have fallen; and I hope that I shall never so far forget the regard due to truth as to attempt to represent simple corrections, touching the declension of nouns or the conjugation of verbs, as matters of opinion, or so far lower the character of true scholarship as to appeal, on such matters, from the verdict of the few to the opinion of the many.

Hearing from my friend Professor Bühler that he had finished a Sanskrit Syntax, based on the works of Pāṇini and other native grammarians, which will soon be published, I gladly omitted that portion of my grammar. The rules on the derivation of nouns, by means of Kṛit, Unādi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar. If time and health permit,

I hope to publish hereafter, as a separate treatise, the chapter of the Prakriyâ-Kaumudî bearing on this subject.

In the list of verbs which I have given as an Appendix, pp. 244–285, I have chiefly followed the Prakriyâ-Kaumudî and the Sârasvatî. These grammars do not conjugate every verb that occurs in the Dhâtupâṭha, but those only that serve to illustrate certain grammatical rules. Nor do they adopt, like the Siddhânta-Kaumudî, the order of the verbs as given in Pânini's Dhâtupâṭha, but they group the verbs of each class according to their voices, treating together those that take the terminations of the Parasmaipada, those that take the terminations of the Âtmanepada, and, lastly, those that admit of both voices. In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules. In making a new selection among the verbs selected by Râmachandra and Anubhûtiśvarûpâchârya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student. In this manner I hope that the Appendix will serve two purposes: it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar. In some cases references have been added to guide the student, in others he has to find by himself the proper warranty for each particular form.

My kind friends Professor Cowell and Professor Kielhorn have revised some of the proof-sheets of my grammar, for which I beg to express to them my sincere thanks.

F. MAX MÜLLER.

PARIS,
5th April, 1866.

PREFACE

TO THE SECOND EDITION.

THE principal alterations in the new edition of my Sanskrit grammar consist in a number of additional references to Pāṇini, in all cases where an appeal to his authority seemed likely to be useful, and in the introduction of the marks of the accent. I have also been able to remove a number of mistakes and misprints which, in spite of all the care I had taken, had been overlooked in the first edition. Most of these I had corrected in the German translation of my grammar, published at Leipzig in 1868; some more have now been corrected. I feel most grateful to several of my reviewers for having pointed out these oversights, and most of all to Pandit Rājārāmaśāstrī, whose list of notes and queries to my grammar has been of the greatest value to me. It seems almost hopeless for a European scholar to acquire that familiarity with the intricate system of Pāṇini which the Pandits of the old school in India still possess; and although some of their refinements in the interpretation of Pāṇini's rules may seem too subtle, yet there can be no doubt that these living guides are invaluable to us in exploring the gigantic labyrinth of ancient Sanskrit grammar.

There is, however, one difficulty which we have to contend with, and which does not exist for them. They keep true throughout to one system, the system of Pāṇini; we have to transfer the facts of that system into our own system of grammar. What accidents are likely to happen during this process I shall try to illustrate by one instance. Rājārāmaśāstrī objects to the form पुंसु *punsu* as the locative plural of पुमान् *pumān*. From his point of view, he is perfectly right in his objection, for according to Pāṇini the locative plural has Anusvāra, पुंस् *pum̐su*. But in our own Sanskrit grammars we first have a general rule that स *s* is changed to श् *śh* after any vowel except अ and आ *ā*, in spite of intervening Anusvāra (see § 100); and it has even been maintained that there is some kind of physiological reason for such a change. If then, after having laid

down this rule, we yet write पुंसु *pumsu*, we simply commit a grammatical blunder; and I believe there is no Sanskrit grammar, except Colebrooke's, in which that blunder has not been committed. In order to avoid it, I wrote पुन्सु *punsu*, thus, by the retention of the dental न् *n*, making it grammatically and physically possible for the स *s* to remain unchanged. It may be objected that on the same ground I ought to have written Instr. पुन्सा *punsā*, Gen. पुन्सः *punsah*, &c.; but in these cases the स *s* is radical, and would therefore not be liable to be changed into ष *sh* after a vowel and Anusvâra (Pân. VIII. 3, 59). Professor Weber had evidently overlooked these simple rules, or he would have been less forward in blaming Dr. Keller for having followed my example in writing पुन्सु *punsu*, instead of पुंसु *pumsu*. In Pânini's grammar (as may be seen from my note appended to § 100) the rule on the change of स *s* into ष *sh* is so carefully worded that it just excludes the case of पुंसु *pumsu*, although the सु *su* of the loc. plur. is preceded by an Anusvâra. I have now, by making in my second edition the same reservation in the general rule, been able to conform to Pânini's authority, and have written पुंसु *pumsu*, instead of पुन्सु *punsu*, though even thus the fact remains that if the dot is really meant for Anusvâra, and if the सु *su* is the termination of the locative plural, the स *s* would be sounded as ष *sh*, according to the general tendency of the ancient Sanskrit pronunciation.

I have mentioned this one instance in order to show the peculiar difficulties which the writer of a Sanskrit grammar has to contend with in trying to combine the technical rules of Pânini with the more rational principles of European grammar; and I hope it may convince my readers, and perhaps even Professor Weber, that where I have deviated from the ordinary rules of our European grammars, or where I seem to have placed myself at variance with some of the native authorities, I have not done so without having carefully weighed the advantages of the one against those of the other system.

F. MAX MÜLLER.

PARKS END, OXFORD,

August, 1870

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THE DEVANÂGARÎ LETTERS.

VOWELS.					CONSONANTS.					
Initial.		Medial.		Equivalent.						
अ	-	अ	-	a	क	क	k	प	प	p
आ	ा	आ	ा	â	ख	ख	kh	फ	फ	ph
इ	ि	इ	ि	i	ग	ग	g	ब	ब	b
ई	ी	ई	ी	î	घ	घ	gh	भ	भ	bh
उ	ु	उ	ु	u	ङ	ङ	ñ	म	म	m
ऊ	ू	ऊ	ू	û	च	च	ch (or k)	य	य	y
ऋ	ॠ	ऋ	ॠ	ṛi (or ri)	छ	छ	chh (or kh)	र	र	r
ॠ	ॡ	ॠ	ॡ	ṛî (or rî)	ज	ज	j (or g)	ल	ल	l
ऌ	ॡ	ऌ	ॡ	ḷi (or lî)	झ	झ	jh (or gh)	व	व	v
ॡ	ॢ	ॡ	ॢ	ḷî (or lî)	ञ	ञ	ñ			
ए	ै	ए	ै	e	ट	ट	ṭ (or t)	श	श	ś (or s)
ऐ	ॢ	ऐ	ॢ	ai	ठ	ठ	ṭh (or th)	ष	ष	sh
ओ	ी	ओ	ी	o	ड ¹	ड ¹	ḍ (or ḍ)	स	स	s
औ	ौ	औ	ौ	au	ढ ²	ढ ²	ḍh (or dh)	ह	ह	h
					ण	ण	ṇ (or n)			
					त	त	t	ॠ	ॠ	m̐ (or m)
					थ	थ	th	ॡ	ॡ	m̐̃ (or m̐̃)
					द	द	d	ः	ः	ḥ (or h)
					ध	ध	dh	ॠ	ॠ	(Jihvâmûlîya), x
					न	न	n	ॡ	ॡ	(Upadhmânîya), φ

¹ Sometimes represented in the Veda by क, क, ḷ (or l).

² Sometimes represented in the Veda by ळ, ळ, ḷh (or lh).

CHAPTER I.

THE ALPHABET.

§ 1. SANSKRIT is properly written with the Devanâgarî alphabet ; but the Bengali, Grantha, Telugu, and other modern Indian alphabets are commonly employed for writing Sanskrit in their respective provinces.

Note—*Devanâgarî* means the *Nâgarî* of the gods, or, possibly, of the Brâhmans. A more current style of writing, used by Hindus in all common transactions where Hindi is the language employed, is called simply *Nâgarî*. Why the alphabet should have been called *Nâgarî*, is unknown. If derived from *nagara*, city, it might mean the art of writing as first practised in cities. (Pân. iv. 2, 128.) No authority has yet been adduced from any ancient author for the employment of the word *Devanâgarî*. In the *Lalita-vistara* (a life of Buddha, translated from Sanskrit into Chinese 76 A.D.), where a list of alphabets is given, the *Devanâgarî* is not mentioned, unless it be intended by the *Deva* alphabet. (See History of Ancient Sanskrit Literature, p. 518.) Albiruni, in the 11th century, speaks of the *Nagara* alphabet as current in Malva. (Reinaud, Mémoire sur l'Inde, p. 298.)

Beghrâm (*bhagârâma*, abode of the gods) is the native name of one or more of the most important cities founded by the Greeks, such as Alexandria ad Caucasum or Nicæa. (See Mason's Memoirs in Prinsep's Antiquities, ed. Thomas, vol. i. pp. 344-350.) Could Devanâgarî have been meant as an equivalent of Beghrâmi?

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king *Priyadarsî* or *Asoka*, about 250 B.C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigiri, and which in the main is the same as that of the Arianian coins, is written from right to left. It is clearly of Semitic origin, and most closely connected with the Aramaic branch of the old Semitic or Phenician alphabet. The Aramaic letters, however, which we know from Egyptian and Palmyrenian inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdigiri, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phenician inscriptions in order to explain some of the letters of the Kapurdigiri alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Girnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype. (Prinsep's Indian Antiquities by Thomas, vol. II. p. 42.) To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented, in the usual sense of that word. They were formed gradually, and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no such traces of the growth of an alphabet on Indian soil; and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Girnar, and through it the modern Devanâgarî, may be connected with one of the leading Semitic alphabets.

§ 2. Sanskrit is written from left to right.

Note—*Samskṛita* (संस्कृत) means what is rendered fit or perfect. But *Sanskrit* is not called so because the Brāhmans, or still less, because the first Europeans who became acquainted with it, considered it the most perfect of all languages. *Samskṛita* meant what is rendered fit for sacred purposes; hence purified, sacred. A vessel that is purified, a sacrificial victim that is properly dressed, a man who has passed through all the initiatory rites or *saṃskāras*; all these are called *saṃskṛita*. Hence the language which alone was fit for sacred acts, the ancient idiom of the Vedas, was called *Samskṛita*, or the sacred language. The local spoken dialects received the general name of *prākṛita*. This did not mean originally vulgar, but derived, secondary, second-rate, literally 'what has a source or type,' this source or type (*prakṛiti*) being the *Samskṛita* or sacred language. (See Vararuchi's *Prākṛita-Prakāśa*, ed. Cowell, p. xvii.)

The former explanation of *prākṛita* in the sense of 'the natural, original continuations of the old language (*bhāshā*),' is untenable, because it interpolates the idea of continuation. If *prākṛita* had to be taken in the sense of 'original and natural,' a language so called would mean, as has been well shown by D'Alwis (*An Introduction to Kachchāyana's Grammar*, p. lxxxix), the original language, and *saṃskṛita* would then have to be taken in the sense of 'refined for literary purposes.' This view, however, of the meaning of these two names, is opposed to the view of those who framed the names, and is rendered impossible by the character of the Vedic language.

§ 3. In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line. Ex. क, क, क *k*; ख, ख, ख *kh*; ग, ग, ग *g*; घ, घ, घ *gh*; ङ, ङ, ङ *ṅ*, &c.

Beginners will find it useful to trace the letters on transparent paper, till they know them well, and can write them fluently and correctly.

§ 4. The following are the sounds which are represented in the Devanāgarī alphabet :

	Hard, (tenues)	Hard and aspirated, (tenues aspiratæ.)	Soft, (mediæ.)	Soft and aspirated, (mediæ aspiratæ)	Nasals.	Liquids.	Sibilants.	Vowels. Short, Long.	Diphthongs.
1. Gutturals,	क <i>k</i>	ख <i>kh</i>	ग <i>g</i>	घ <i>gh</i>	ङ <i>ṅ</i>	ह <i>h</i> ²	ॠ ⁴ (χ)	अ <i>a</i> आ <i>ā</i>	ए <i>e</i> ऐ <i>ai</i> ओ <i>o</i> औ <i>au</i>
2. Palatals,	च <i>ch</i>	छ <i>chh</i>	ज <i>j</i>	झ <i>jh</i>	ञ <i>ñ</i>	य <i>y</i>	श <i>ś</i>	इ <i>i</i> ई <i>ī</i>	
3. Linguals,	ट <i>ṭ</i>	ठ <i>ṭh</i>	ड <i>ḍ</i> ¹	ढ <i>ḍh</i> ¹	ण <i>ṇ</i>	र <i>r</i>	ष <i>śh</i>	ऋ <i>ṛi</i> ॠ <i>ṛī</i>	
4. Dentals,	त <i>t</i>	थ <i>th</i>	द <i>d</i>	ध <i>dh</i>	न <i>n</i>	ल <i>l</i>	स <i>s</i>	ॡ <i>ḷi</i> (ॢ <i>ḷī</i>)	
5. Labials,	प <i>p</i>	फ <i>ph</i>	ब <i>b</i>	भ <i>bh</i>	म <i>m</i>	व <i>v</i> ³	ॣ ⁴ (φ)	उ <i>u</i> ऊ <i>ū</i>	

Unmodified Nasal or Anusvāra, ँ *m̐* or ॡ *m̐*.

Unmodified Sibilant or Visarga, : ḥ.

¹ In the Veda ड *ḍ* and ढ *ḍh*, if between two vowels, are in certain schools written ढ *ḷ* and ॡ *lh*.

² ह *h* is not properly a liquid, but a soft breathing.

³ व *v* is sometimes called Dento-labial.

⁴ The signs for the guttural and labial sibilants have become obsolete, and are replaced by the two dots : ḥ.

The same applies to final m at the end of a sentence. This too,

though frequently written and printed with the dot above the line, is to be pronounced as म् *m*. अहं, I, is to be pronounced अहम् *aham*. (See Preface to Hitopadeśa, in M. M.'s Handbooks for the Study of Sanskrit, p. viii.)

Note—According to the Kaumâras final म् *m* in *pausâ* may be pronounced as Anusvâra; cf. Sarasvatî-Prakriyâ, ed. Bombay, 1829*, pp. 12 and 13. कौमारास्त्ववसानेऽप्यनुस्वारमिच्छन्ति। अवसाने वा। अवसाने मकारस्यानुस्वारो भवति २३। देवं। देवम्॥ The Kaumâras are the followers of Kumâra, the reputed author of the Kâtantra or Kalâpa grammar. (See Colebrooke, Sanskrit Grammar, Preface; and page 315, note.) Śārvavarman is quoted by mistake as the author of this grammar, and a distinction is sometimes made between the Kaumâras and the followers of the Kalâpa grammar.

§ 9. Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the यँ, लँ, वँ, or यं, लं, वं, यँ, लँ, वँ, which are used to represent a final म् *m*, if followed by an initial य् *y*, ल् *l*, व् *v*, and modified by the pronunciation of these three semivowels. (Pân. VIII. 4, 59.)

Thus instead of तं याति *taṁ yāti* we may write तय्याति *taṁ yāti*;

instead of तं लभते *taṁ labhate* we may write तल्लभते *taṁ labhate*;

instead of तं वहति *taṁ vahati* we may write तव्वहति *taṁ vahati*.

Or in composition,

संयानं *saṁyānam* or सय्यानं *saṁyānam*;

संलभं *saṁlabdham* or सल्लभं *saṁlabdham*;

संवहति *saṁvahati* or सव्वहति *saṁvahati*.

But never if the म् *m* stands in the body of a word, such as काम्यः *kāmyaḥ*; nor if the semivowel represents an original vowel, e. g. Rig-veda x. 132, 3. सम् उ चारन् *saṁ u āran*, changed to सम्वारन् *saṁ vāran*.

§ 10. The only consonants which have no corresponding nasals are र् *r*, श् *ś*, ष् *ṣ*, स् *s*, ह् *h*. A final म् *m*, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvâra.

तं रक्षति *taṁ rakshati*.

Or in composition, संरक्षति *saṁrakshati*.

तं शृणोति *taṁ śṛiṇoti*.

संशृणोति *saṁśṛiṇoti*.

तं षकारं *taṁ śhakāram*.

संषीवति *saṁshthīvaṭi*.

तं सरति *taṁ sarati*.

संसरति *saṁsarati*.

तं हरति *taṁ harati*.

संहरति *saṁharati*.

§ 11. In the body of a word the only letters which can be preceded by

* This edition, which has lately been reprinted, contains the text—ascribed either to Vāṇī herself, i.e. Sarasvatî, the goddess of speech (MS. Bodl. 386), or to Anubhûti-svarûpa-âchârya, whoever that may be—and a commentary. The commentary printed in the Bombay editions is called महीधरी, or in MS. Bodl. 382. मैदासी, i.e. महीदासी. In MS. Bodl. 382. Mahîdhara or Mahîdâsabhaṭṭa is said to have written the Sârasvata in order that his children might read it, and to please Îśa, the Lord. The date given is 1634, the place Benares, (Śivarâjadhanî.)

Anusvâra are ङś, षśh, सś, हś. Thus चंशः *amśah*, धनुंषि *dhanuṁshi*, यशांसि *yaśāmsi*, सिंहः *simhaś*. Before the semivowels य *y*, र *r*, ल *l*, व *v*, the म *m*, in the body of a word, is never changed into Anusvâra. Thus गम्यते *gamyate*, नमः *namrah*, अम्लः *amlah*. In शंयोः *śamyoh* (Rv. i. 43, 4, &c.) the *m* stands 'padânte,' but not in शाम्यति *śamyati*. (See § 9.)

§ 12. With the exception of *Jihvāmūlīya* ञ χ (tongue-root letter), *Upadh-mānīya* ञ ϕ (to be breathed upon), *Anusvâra* ँ *m* (after-sound), *Visarga* : ह (emission, see Taitt.-Brâhm. iii. p. 23 a), and *Repha* र (burring), all letters are named in Sanskrit by adding *kâra* (making) to their sounds. Thus अ *a* is called अकारः *akârah*; क *ka*, ककारः *kakârah*, &c.

§ 13. The vowels, if initial, are written,

अ, आ, इ, ई, ऋ, ॠ, ए, ऐ, ओ, औ;
a, ā, i, ī, ṛi, ṛī, li, (lī), u, ū, e, ai, o, au;

if they follow a consonant, they are written with the following signs—

—, ँ, ि, ी, ॄ, ॱ, ॲ, (ॳ), उ, ॲ, ॳ, ॴ, ॵ, ॶ.
a, ā, i, ī, ṛi, ṛī, li, (lī), u, ū, e, ai, o, au.

There is one exception. If the vowel ऋ *ṛi* follows the consonant र *r*, it retains its initial form, and the *r* is written over it. Ex. निरृतिः *nirṛitiḥ*.

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex. गोअग्र *goagra*, adj. preceded by cows, instead of गोऽग्र *go'gra* or गवाग्र *gavāgra*; गोअश्वं *goaśvam*, cows and horses; प्रउग *praüga*, yoke; तितउ *titaiü*, sieve.

§ 14. Every consonant, if written by itself, is supposed to be followed by a short *a*. Thus क is not pronounced *k*, but *ka*; य not *y*, but *ya*. But क *k* or any other consonant, if followed by any vowel except *a*, is pronounced without the inherent *a*. Thus

का *kā*, कि *ki*, की *kī*, कृ *kṛi*, कृ *kṛī*, क्लृ *klṛi*, (क्लृ *klṛī*), कु *ku*, कू *kū*, के *ke*, कै *kai*,
 को *ko*, कौ *kau*.

The only peculiarity is that short ि *i* is apparently written before the consonant after which it is sounded. This arose from the fact that in the earliest forms of the Indian alphabet the long and short *i*'s were both written over the consonant, the short *i* inclining to the left, the long *i* inclining to the right. Afterwards these top-marks were, for the sake of distinctness, drawn across the top-line, so as to become कि and की, instead of के and कै. (See Prinsep's Indian Antiquities, ed. Thomas, vol. ii. p. 40.)

§ 15. If a consonant is to be pronounced without any vowel after it, the consonant is said to be followed by *Virâma*, i. e. stoppage, which is marked by \. Thus *ak* must be written अक्; *kar*, कर्; *ik*, इक्.

§ 16. If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group

(*samyoga*). Thus *atka* is written अत्क; *alpa* is written अल्प; *kârtsnya* is written कार्त्स्न्ये. These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally dropt in one of the letters: क् + क = क्क *kka*; न् + द = न्द *nda*; त् + व = त्व *tva*; स् + ख = ख्ख *skha*; च् + य = च्य *chya*; ष् + त = ष्त *pta*; क् + त = क्त *kta*; क् + त् + व = क्तव *ktva*; क् + त् + य = क्त्य *ktya*.

§ 17. The र् *r* following a consonant is written by a short transverse stroke at the foot of the letter; as क् + र = क्र or क्रा *kra*; ग् + र = ग्र *gra*; त् + र = त्र or त्रा *tra*; द् + र = द्र *dra*; ष् + द् + र = श्र *shṛa*.

The र् *r* preceding a consonant is written by ॠ placed at the top of the consonant before which it is to be sounded. Thus अर् + क = अर्क *arka*; वर् + ष् + म = वर्ष्म *varshma*. This sign for र् *r* is placed to the right of any other marks at the top of the same letter. Ex. अर्क *arkam*; अर्केण *arkeṇa*; अर्केदू *arkendū*.

क् *k* followed by ष *sh* is written क्ष or क्क्ष *ksha*.

ज् *j* followed by ञ *ñ* is written ज्ञ *jña*.

ह् *h* is sometimes written ह्र *jh*.

र् *r* followed by उ *u* and ऊ *ū* is written रु *ru*, रू *rū*.

द् *d* followed by उ *u* and ऊ *ū* is written दु *du*, दू *dū*.

श् *ś*, particularly in combination with other letters, is frequently written ष्.

Ex. शु *śu*; सू *śū*; श्रा *śra*.

§ 18. The sign of *Virâma* ॥ (stoppage), which if placed at the foot of a consonant, shows that its inherent short *a* is stopped, is sometimes, when it is difficult to write (or to print) two or three consonants in one group, placed after one of the consonants: thus युङ्क्ते instead of युङ्क्ते *yunkte*.

§ 19. The proper use of the *Virâma*, however, is at the end of a sentence, or portion of a sentence, the last word of which ends in a consonant.

At the end of a sentence, or of a half-verse, the sign ॥ is used; at the end of a verse, or of a longer sentence, the sign ॥.

§ 20. The sign ऽ (*Avagraha* or *Arddhâkâra*) is used in most editions to mark the elision of an initial अ *a*, after a final ओ *o* or ए *e*. Ex. सोऽपि *so'pi* for सो अपि *so api*, i. e. सस् अपि *sas api*; तेऽपि *te'pi* for ते अपि *te api*.

List of Compound Consonants.

क् *k-ka*, क्ख *k-kha*, क्च *k-cha*, क्त *k-ta*, क्त्य *k-t-ya*, क्त्र *k-t-ra*, क्त्र्य *k-t-r-ya*, क्तव *k-t-v-a*, क्ना *k-na*, क्न्य *k-n-ya*, क्म *k-ma*, क्य *k-ya*, क्र or क्रा *k-ra*, क्र्य or क्रा *k-r-ya*, क्ला *k-la*, क्वा *k-va*, क्व्य *k-v-ya*, क्ष *k-sha*, क्ष्म *k-sh-ma*, क्ष्य *k-sh-ya*, क्ष्व *k-sh-v-a*;—
ख्य *kh-ya*, ख्र *kh-ra*;—ग्य *g-ya*, ग्र *g-ra*, ग्र्य *g-r-ya*;—घ्न *gh-na*, घ्न्य *gh-n-ya*, घ्न्य *gh-ma*, घ्य *gh-ya*, घ्र *gh-ra*;—ङ्क *ṅ-ka*, ङ्क *ṅ-k-ta*, ङ्क्य *ṅ-k-t-ya*, ङ्क्य *ṅ-k-ya*,



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Thus १ stands for ए *e* of एकः *ekah*, one.

२ stands for द्व *dv* of द्वौ *dvau*, two.

३ stands for त्र *tr* of त्रयः *trayah*, three.

४ stands for च *ch* of चत्वारः *chatvārah*, four.

५ stands for प *p* of पञ्च *pañcha*, five.

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepcke, 'Mémoire sur la Propagation des Chiffres Indiens,' in *Journal Asiatique*, vi série, tome 1; Prinsep's *Indian Antiquities* by Thomas, vol. II. p. 70; *Chips from a German Workshop*, vol. II. p. 289.

Pronunciation.

§ 22. The Sanskrit letters should be pronounced in accordance with the transcription given page 4. The following rules, however, are to be observed

1. The vowels should be pronounced like the vowels in Italian. The short अ *a*, however, has rather the sound of the English *a* in 'America.'
2. The aspiration of the consonants should be heard distinctly. Thus क *kh* is said, by English scholars who have learnt Sanskrit in India, to sound almost like *kh* in 'inkhorn;' थ *th* like *th* in 'pothouse;' फ *ph* like *ph* in 'topheavy;' घ *gh* like *gh* in 'loghouse;' ध *dh* like *dh* in 'madhouse;' भ *bh* like *bh* in 'Hobhouse.' This, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.
3. The guttural ङ *ṅ* has the sound of *ng* in 'king.'
4. The palatal letters च *ch* and ज *j* have the sound of *ch* in 'church' and of *j* in 'join.'
5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate. As a matter of fact the ordinary pronunciation of *t*, *d*, *n* in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front-teeth. In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals; e. g. ड़िरेक्तर *Direktar*, गवरनेम्त *Gavarṇment*, &c.*
6. The Visarga, *Jihvāmūlīya* and *Upadhmānīya* are not now articulated audibly.
7. The dental स *s* sounds like *s* in 'sin,' the lingual श *sh* like *sh* in 'shun,' the palatal ष *ś* like *ss* in 'session.'

* Bühler, *Madras Literary Journal*, February, 1864. Rajendralal Mitra, 'On the Origin of the Hindvī Language,' *Journal of the Asiatic Society*, Bengal, 1864, p. 509.

The real Anusvâra is sounded as a very slight nasal, like *n* in French ‘bon.’

If the dot is used as a graphic sign in place of the other five nasals it must, of course, be pronounced like the nasal which it represents *

CHAPTER II.

RULES OF SANDHI OR THE COMBINATION OF LETTERS.

§ 23. In Sanskrit every sentence is considered as one unbroken chain of syllables. Except where there is a stop, which we should mark by interpunction, the final letters of each word are made to coalesce with the initial letters of the following word. This coalescence of final and initial letters, (of vowels with vowels, of consonants with consonants, and of consonants with vowels,) is called *Sandhi*.

As certain letters in Sanskrit are incompatible with each other, i. e. cannot be pronounced one immediately after the other, they have to be modified or assimilated in order to facilitate their pronunciation. The rules, according to which either one or both letters are thus modified, are called *the rules of Sandhi*.

As according to a general rule the words in a sentence must thus be glued together, the mere absence of Sandhi is in many cases sufficient to mark the stops which in other languages have to be marked by stops. Ex. अस्वग्निमाहात्म्यं इन्द्रस्तु देवानां महत्तमः *astvagnimâhâtmyam, indrastu devânâm mahattamah*, Let there be the greatness of Agni; nevertheless Indra is the greatest of the gods.

Distinction between External and Internal Sandhi.

§ 24. It is essential, in order to avoid confusion, to distinguish between the rules of Sandhi which determine the changes of final and initial letters of words (*pada*), and between those other rules of Sandhi which apply to the final letters of verbal roots (*dhātu*) and nominal bases (*prâtipadika*) when followed by certain terminations or suffixes. Though both are based on the same phonetic principles and are sometimes identical, their application is different. For shortness' sake it will be best to apply the name of *External*

* According to Sanskrit grammarians the real Anusvâra is pronounced in the nose only, the five nasals by their respective organs and the nose. Siddh.-Kaum. to Pân. I. 1, 9. अमङ्गलानां नासिका च (चकारेण स्वस्ववर्गोच्चारानुकूलं तात्वादि समुच्चीयते) ॥ नासिकानुस्वारस्य ॥ The real Anusvâra is therefore *nâsikya*, nasal; the five nasals are *anunâsika*, nasalized, i. e. pronounced by their own organ of speech, and uttered through the nose.

Sandhi or *Pada Sandhi* to the changes which take place at the meeting of final and initial letters of words, and that of *Internal Sandhi* to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (*pada*) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (*prātipadika*) when followed by the so-called *Pada*-terminations (भ्यां *bhyām*, भिः *bhiḥ*, भ्यः *bhyaḥ*, सु *su*), or by secondary (*taddhita*) suffixes beginning with any consonants except य *y*.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिह् *lih*, to lick, is लीढः *līḍhaḥ*, than to remember the rules according to which ह् + त् *h + t* are changed into द् + त् *dh + t*, इ + ध् *i + dh*, and इ + द् *i + d*; इ *i* is dropt and the vowel lengthened: while in परिवृह् + तः *parivṛih + taḥ*, the vowel, under the same circumstances, remains short; *parivṛih + taḥ = parivṛidh + taḥ*, *parivṛiḍ + dhaḥ = parivṛiḍ + dhaḥ = parivṛiḍhaḥ*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

Classification of Vowels.

§ 25. Vowels are divided into short (*hrasva*), long (*dīrgha*), and protracted (*pluta*) vowels. Short vowels have one measure (*mātrā*), long vowels two, protracted vowels three. (Pāṇ. i. 2, 27.) A consonant is said to last half the time of a short vowel.

1. Short vowels : अ *a*, इ *i*, उ *u*, ऋ *ṛi*, ॠ *ṛi*.
2. Long vowels : आ *ā*, ई *ī*, ऊ *ū*, ॠ *ṛī*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
3. Protracted vowels are indicated by the figure ३ ३ ; अ ३ *a 3*, आ ३ *ā 3*, इ ३ *i 3*, ई ३ *ī 3*, ए ३ *e 3*, औ ३ *au 3*. Sometimes we find अ ३ इ, *a 3 i*, instead of ए ३, *e 3*; or आ ३ उ, *ā 3 u*, instead of औ ३, *au 3*.

§ 26. Vowels are likewise divided into

1. Monophthongs (*samānākshara*): अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ॠ *ṛī*, ॡ *ṛi*.
2. Diphthongs (*sandhyakshara*): ए *e*, ऐ *ai*, ओ *o*, औ *au*.

§ 27. All vowels are liable to be nasalized, or to become *anunāsika*: अँ *ā̃*, ईँ *ī̃*.

§ 28. Vowels are again divided into light (*laghu*) and heavy (*guru*). This division is important for metrical purposes only.

1. Light vowels are अ *a*, इ *i*, उ *u*, ऋ *ṛi*, लृ *ḷi*, if not followed by a double consonant.
2. Heavy vowels are आ *ā*, ई *ī*, ऊ *ū*, ॠ *ṛī*, ए *e*, ऐ *ai*, ओ *o*, औ *au*, and any short vowel, if followed by more than one consonant.

§ 29. Vowels are, lastly, divided according to accent, into *acute* (udâṭṭa), *grave* (anudâṭṭa), and *circumflexed* (svarita). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. (Pân. I. 2, 29–32.) Accents are marked in Vedic literature only.

Guṇa and Vṛiddhi.

§ 30. Guṇa is the strengthening of इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ॠ *ṛī*, लृ *ḷi*, by means of a preceding अ *a*, which raises इ *i* and ई *ī* to ए *e*, उ *u* and ऊ *ū* to ओ *o*, ऋ *ṛi* and ॠ *ṛī* to अर् *ar*, लृ *ḷi* to अल् *al*. (Pân. I. 1, 2.)

By a repetition of the same process the Vṛiddhi (increase) vowels are formed, viz. ऐ *ai* instead of ए *e*, औ *au* instead of ओ *o*, आर् *ār* instead of अर् *ar*, and आल् *āl* instead of अल् *al*. (Pân. I. 1, 1.)

Vowels are thus divided again into :

1. Simple vowels: अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ॠ *ṛī*, लृ *ḷi*.
2. Guṇa vowels: ————— ए *e* (*a + i*), ओ *o* (*a + u*), अर् *ar*, अल् *al*.
3. Vṛiddhi vowels: आ *ā* ऐ *ai* (*a + a + i*), औ *au* (*a + a + u*), आर् *ār*, आल् *āl*.

§ 31. अ *a* and आ *ā* do not take Guṇa, or, as other grammarians say, remain unchanged after taking Guṇa. Thus in the first person sing. of the reduplicated perfect, which requires Guṇa or Vṛiddhi, हन् *han* forms with Guṇa जघन *jaghana*, or with Vṛiddhi जघान *jaghāna*, I have killed.

Combination of Vowels at the end and beginning of words.

§ 32. As a general rule, Sanskrit allows of no hiatus (*vivṛitti*) in a sentence. If a word ends in a vowel, and the next word begins with a vowel, certain modifications take place in order to remove this hiatus.

§ 33. For the purpose of explaining the combination of vowels, they may be divided into two classes :

1. Those which are liable to be changed into semivowels, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ॠ *ṛī*; also the diphthongs, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
2. Those which are not, अ *a*, आ *ā*.

Calling the former liquid *, the latter hard vowels, we may say : If the

* The Prâtiśâkhya calls them *nâmin*, for a different reason ; see Rig-veda-prâtiśâkhya, ed. M. M., p. xxiii.

same vowel (long or short) occurs at the end and beginning of words, the result is the long vowel. (Pân. VI. 1, 101.) Thus

$$\text{अ or आ} + \text{अ or आ} = \text{आ } \overset{a}{a} + \overset{a}{a} = \overset{a}{a}.$$

$$\text{इ or ई} + \text{इ or ई} = \text{ई } \overset{i}{i} + \overset{i}{i} = \overset{i}{i}.$$

$$\text{उ or ऊ} + \text{उ or ऊ} = \text{ऊ } \overset{u}{u} + \overset{u}{u} = \overset{u}{u}.$$

$$\text{ऋ or ॠ} + \text{ऋ or ॠ} = \text{ऋ } \overset{r}{r} + \overset{r}{r} = \overset{r}{r} *$$

Ex. उक्त्वा अपगच्छति = उक्त्वापगच्छति *uktvā + apagachchhati = uktvāpagachchhati*, having spoken he goes away.

नदी ईदृशी = नदीदृशी *nadī + īdṛśī = nadīdṛśī*, such a river.

कर्तृ ऋजु = कर्तृजु *kartrī + ṛiju = kartrīju*, doing (neuter) right.

किंतु उदेति = किंतूदेति *kintu + udeti = kintūdeti*, but he rises.

Or in compounds, मही + ईशः = महोशः *mahī + īśaḥ = mahīśaḥ*, lord of the earth.

§ 34. If hard vowels (long or short) occur at the end of a word, and the next begins with a liquid vowel (except diphthongs), the result is Guṇa of the liquid vowel. (Pân. VI. 1, 87.) Thus

$$\text{अ or आ} + \text{इ or ई} = \text{ए } \overset{a}{a} + \overset{i}{i} = e (\ddot{a}i).$$

$$\text{अ or आ} + \text{उ or ऊ} = \text{ओ } \overset{a}{a} + \overset{u}{u} = o (\ddot{a}u).$$

$$\text{अ or आ} + \text{ऋ or ॠ} = \text{अर् } \overset{a}{a} + \overset{r}{r} = ar. \text{ (Pân. I. 1, 51.)}$$

Ex. तव इन्द्रः = तवेन्द्रः *tava + indrah = tavendrah*, thine is Indra.

सा उक्त्वा = सोक्त्वा *sā + uktvā = soktvā*, she having spoken.

† सा ऋद्धिः = सद्धिः *sā + ṛiddhiḥ = sarddhiḥ*, this wealth.

तव लकारः = तवल्कारः *tava + ḷikārah = tavalkārah*, thy letter *li*.

Or in compounds, काम्य + इष्टिः = काम्येष्टिः *kāmya + isṭiḥ = kāmyeṣṭiḥ*, an offering for a certain boon.

हित + उपदेशः = हितोपदेशः *hita + upadeśaḥ = hitopadeśaḥ*, good advice.

§ 35. If hard vowels (long or short) occur at the end of a word, and the next begins with a diphthong, the result is Vṛiddhi. (Pân. VI. 1, 88.) Thus

$$\text{अ or आ} + \text{ए} = \text{ऐ } \overset{a}{a} + e = \overset{ai}{ai}.$$

$$\text{अ or आ} + \text{ऐ} = \text{ऐ } \overset{a}{a} + \overset{ai}{ai} = \overset{ai}{ai}.$$

$$\text{अ or आ} + \text{ओ} = \text{औ } \overset{a}{a} + o = \overset{au}{au}.$$

$$\text{अ or आ} + \text{औ} = \text{औ } \overset{a}{a} + \overset{au}{au} = \overset{au}{au}.$$

Ex. तव एव = तवैव *tava + eva = tavaiva*, of thee only.

सा ऐक्षिष्ट = सैक्षिष्ट *sā + aikshishṭa = saikshishṭa*, she saw.

* The letter ल *li* is left out, because it is of no practical utility. It is treated like ऋ *ri*, only substituting ल *l* for र *r* in Guṇa and Vṛiddhi. Thus ल + अनुबन्धः *li + anubandhaḥ* becomes लनुबन्धः *lanubandhaḥ*, i. e. having *li* as indicatory letter.

† Some grammarians consider the Sandhi of *ā* with *ri* optional, but they require the shortening of the long *ā*. Ex. ब्रह्मा + ऋषिः *brahmā + ṛishiḥ = ब्रह्मर्षिः brahmarshiḥ* or ब्रह्म ऋषिः *brahma ṛishiḥ*, Brahmā, a Rishi.

तव ओष्ठः = तवौष्ठः *tava + oshṭhaḥ = tavaushṭhaḥ*, thy lip.

सा औत्सुक्यवती = सौत्सुक्यवती *sā + autsukyavatī = sautsukyavatī*, she desirous.

Or in compounds, राम + ऐश्वर्ये = रामैश्वर्ये *rāma + aiśvaryam = rāmaiśvaryam*, the lordship of Rāma.

सीता + औपम्यं = सीतोपम्यं *sītā + aupamyam = sītaupamyam*, similarity with Sītā, the wife of Rāma.

§ 36. If a simple liquid vowel (long or short) occurs at the end of a word, and the next begins with any vowel or diphthong, the result is change of the liquid vowel into a semivowel. (Pāṇ. vi. 1, 77.) Thus

इ or ई	{	अ or आ = य or या	i	{	$\acute{a} = y\acute{a}.$
		ऋ or ॠ = यृ or यृ			$\acute{r}\acute{i} = y\acute{r}\acute{i}.$
		उ or ऊ = यु or यू			$\acute{u} = y\acute{u}.$
		ए or ऐ = ये or यै			$e, ai = ye, yai.$
		ओ or औ = यो or यौ			$o, au = yo, yau.$
ऋ or ॠ	{	अ or आ = र or रा	$\acute{r}\acute{i}$	{	$\acute{a} = r\acute{a}.$
		इ or ई = रि or री			$\acute{i} = r\acute{i}.$
		उ or ऊ = रु or रू			$\acute{u} = r\acute{u}.$
		ए or ऐ = रे or रै			$e, ai = re, rai.$
		ओ or औ = रो or रौ			$o, au = ro, rau.$
उ or ऊ	{	अ or आ = व or वा	\acute{u}	{	$\acute{a} = v\acute{a}.$
		इ or ई = वि or वी			$\acute{i} = v\acute{i}.$
		ऋ or ॠ = वृ or वृ			$\acute{r}\acute{i} = v\acute{r}\acute{i}.$
		ए or ऐ = वे or वै			$e, ai = ve, vai.$
		ओ or औ = वो or वौ			$o, au = vo, vau.$

Ex. दधि अत्र = दध्यात्र *dadhi + atra = dadhyatra*, milk here.

कर्तुं उत = कर्तुत *karṭri + uta = kartruta*, doing moreover.

मधु इव = मध्विव *madhu + iva = madhviva*, like honey.

नदी ऐडस्य = नद्यैडस्य *nadī + aiḍasya = nadyaiḍasya*, the river of Aida.

In compounds, नदी + अर्थे = नद्यर्थे *nadī + artham = nadyartham*, for the sake of a river.

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi, but they require in that case that a long final vowel be shortened. Ex. चक्री अत्र *chakrī atra* may be चक्र्यात्र *chakryatra* or चक्रि अत्र *chakrī atra*.

§ 37. If a Guṇa-vowel occurs at the end of a word, and the next begins with any vowel or diphthong (except \acute{a}), the last element of the Guṇa-vowel is changed into a semivowel. If \acute{a} follows, \acute{a} is elided, and no change takes place in the diphthong; see § 41. (Pāṇ. vi. 1, 78.) Thus

ए (e) + any vowel (except \acute{a}) = अय् (ay).

ओ (o) + any vowel (except \acute{a}) = अव् (av).

Ex. सखे आगच्छ = सखयागच्छ *sakhe āgachchha* = *sakhayāgachchha*, Friend, come!
 सखे इह = सखयिह *sakhe iha* = *sakhayihā*, Friend, here!
 प्रभो एहि = प्रभवेहि *prabho ehi* = *prabhavehi*, Lord, come near!
 प्रभो औषधं = प्रभवौषधं *prabho aushadham* = *prabhavaushadham*, Lord, medicine.

In compounds, गो + ईशः = गवीशः *go + īśaḥ* = *gavīśaḥ*. There are various exceptions in compounds where गो *go* is treated as गव *gava*. (§ 41.)

§ 38. If a Vṛiddhi-vowel occurs at the end of a word, and the next begins with any vowel or diphthong, the last element is changed into a semivowel. (Pāṇ. vi. 1, 78.) Thus

ऐ (*ai*) + any vowel = आय् (*āy*).
 औ (*au*) + any vowel = आव् (*āv*).

Ex. श्रिये अर्थः = श्रियायर्थः *śriyai arthaḥ* = *śriyāyarthah*.

श्रिये ऋते = श्रियायृते *śriyai ṛite* = *śriyāyṛite*.

रवौ अस्तमिते = रवावस्तमिते *ravau astamite* = *ravāvastamite*, after sunset.

तौ इति = ताविति *tau iti* = *tāviti*.

In composition, नौ + अर्थ = नावर्थ *nau + artham* = *nāvartham*, for the sake of ships.

§ 39. These two rules, however, are liable to certain modifications.

1. The final य् *y* and व् *v* of आय् *ay*, आव् *av*, which stand according to rule for ऐ *e*, औ *o*, may be dropt before all vowels (except ऌ, § 41); not, however, in composition. Thus most MSS. and printed editions change सखे आगच्छ *sakhe āgachchha*, not into सखयागच्छ *sakhayāgachchha*, but into सख आगच्छ *sakha āgachchha*.
 सखे इह *sakhe iha*, not into सखयिह *sakhayihā*, but into सख इह *sakha iha*.
 प्रभो एहि *prabho ehi*, not into प्रभवेहि *prabhavehi*, but into प्रभ एहि *prabha ehi*.
 प्रभो औषधं *prabho aushadham*, not into प्रभवौषधं *prabhavaushadham*, but into प्रभ औषधं *prabha aushadham*.

2. The final य् *y* of आय् *āy*, which stands for ऐ *āi*, may be dropt before all vowels, and it is usual to drop it in our editions. Thus श्रिये अर्थः *śriyai arthaḥ* is more usually written श्रिया अर्थः *śriyā arthaḥ* instead of श्रियायर्थः *śriyāyarthah*.

3. The final व् *v* of आव् *āv*, for औ *āu*, may be dropt before all vowels, but is more usually retained in our editions. Thus तौ इति *tau iti* is more usually written ताविति *tāviti*, and not ता इति *tā iti*.

Note—Before the particle उ *u* the dropping of the final य् *y* and व् *v* is obligatory.

It is without any reason that the final य् *y* of Guṇa and Vṛiddhi and the final व् *v* of Guṇa are generally dropt, while the final व् *v* of Vṛiddhi is generally retained. It would be more consistent either always to retain the final semivowels or always to drop them. See Rīg-veda-prātiśākhya, ed. M. M., Sūtras 129, 132, 135: Pāṇ. vi. 1, 78; viii. 3, 19.



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Irregular Sandhi.

§ 43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in अ or आ \acute{a} is followed by a verb beginning with ए e or ओ o , the result of the coalescence of the vowels is ए e or ओ o , not ऐ ai or औ au . (Pân. VI. I, 94.)

Ex. प्र + एजते = प्रेजते $pra + ejate = prejate$.

उप + एषते = उपेषते $upa + eshate = upeshate$.

प्र + एषयति = प्रेषयति $pra + eshayati = preshayati$ *.

परा + एखति = परेखति $parā + ekhati = parekhati$.

उप + ओषति = उपोषति $upa + oshati = uposhati$.

परा + ओहति = परोहति $parā + ohati = parohati$.

This is not the case before the two verbs एध् edh , to grow, and इ i , to go, if raised by Guṇa to ए e . (Pân. VI. I, 89.)

Ex. उप + एधते = उपैधते $upa + edhate = upaidhate$.

अव + एति = अवैति $ava + eti = avaiti$.

In verbs derived from nouns, and beginning with ए or ओ e or o , the elision of the final अ or आ \acute{a} of the preposition is optional.

§ 44. If a root beginning with चृ $ṛi$ is preceded by a preposition ending in अ a or आ \acute{a} , the two vowels coalesce into आर् \acute{ar} instead of अर् ar . (Pân. VI. I, 91.)

Ex. अप + चृच्छति = अपार्च्छति $apa + ṛichchhati = apārchchhati$.

अव + चृणाति = अवार्णाति $ava + ṛiṇāti = avārṇāti$.

प्र + चृजते = प्रार्जते $pra + ṛijate = prārjate$.

परा + चृषति = परार्षति $parā + ṛishati = parārshati$.

In verbs derived from nouns and beginning with चृ $ṛi$, this lengthening of the अ a of the preposition is optional. (Pân. VI. I, 92.)

In certain compounds चृणं $ṛiṇam$, debt, and चृतः $ṛitaḥ$, affected, take Vṛiddhi instead of Guṇa if preceded by अ a ; प्र + चृणं = प्रार्णं $pra + ṛiṇam = prārṇam$, principal debt; चृण + चृणं = चृणार्णं $ṛiṇa + ṛiṇam = ṛiṇārṇam$, debt contracted to liquidate another debt; शोक + चृतः = शोकार्तः $śoka + ṛitaḥ = śokārtah$, affected by sorrow. Likewise ऊह् $ūh$, the substitute for वाह् $vāh$, carrying, forms Vṛiddhi with a preceding अ a in a compound. Thus विश्व + ऊहः $viśva + ūhaḥ$, the acc. plur. of विश्ववाह् $viśvavāh$, is विश्वौहः $viśvauhaḥ$. (Pân. VI. I, 89, vârt.)

§ 45. If the initial ओ o in ओष्ठः $oshṭhaḥ$, lip, and ओतुः $otuḥ$, cat, is preceded in a compound by अ or आ \acute{a} , the two vowels may coalesce into औ au or ओ o . (Pân. VI. I, 94, vârt.)

Ex. अधर + ओष्ठः = अधरौष्ठः or अधरोष्ठः $adhara + oshṭhaḥ = adharaushṭhaḥ$ or $adharoshṭhaḥ$, the lower lip.

स्थूल + ओतुः = स्थूलौतुः or स्थूलोतुः $sthūla + otuḥ = sthūlautuḥ$ or $sthūlotuḥ$, a big cat.

* In nouns derived from प्रेष् $presh$, the rule is optional. Ex. प्रेष्य or प्रैष्य $preshya$ or $praishya$, a messenger. प्रेष $presha$, a gleaner, is derived from प्र pra and ईष् $īsh$.

If ओष्ठ *oshṭha* and ओतु *otu* are preceded by अ or आ *ā* in the middle of a sentence, they follow the general rule.

Ex. मम + ओष्ठः = ममौष्ठः *mama + oshṭhaḥ = mamaushṭhaḥ*, my lip.

§ 46. As irregular compounds the following are mentioned by native grammarians :

स्वैरं *svairam*, wilfulness, and स्वैरिन् *svairin*, self-willed, from स्व + ईर *sva + īra*.

अक्षौहिणी *akshauhiṇī*, a complete army, from अक्ष + ऊहिनी *aksha + ūhinī*.

प्रौढः *praudhaḥ*, from प्र + ऊढः *pra + ūdhaḥ*, full-grown.

प्रौहः *prauhaḥ*, investigation, from प्र + ऊहः *pra + ūhaḥ*.

प्रैषः *praishah*, a certain prayer, from प्र + एषः *pra + eṣah*. (See § 43.)

प्रैष्यः *praishyah*, a messenger.

§ 47. The final ओ *o* of indeclinable words is not liable to the rules of Sandhi. (Pân. I. 1, 15.)

Ex. अहो अपेहि *aho apehi*, Halloo, go away

§ 48. Indeclinables consisting of a single vowel, with the exception of आ *ā* (§ 49), are not liable to the rules of Sandhi. (Pân. I. 1, 14.)

Ex. इ इन्द्र *i indra*, Oh Indra! उ उमेश *u umeśa*, Oh lord of Umâ!

आ एवं *ā evam*, Is it so indeed?

§ 49. If आ *ā* (which is written by Indian grammarians आङ् *āṅ*) is used as a preposition before verbs, or before nouns in the sense of 'so far as' (inclusively or exclusively) or 'a little,' it is liable to the rules of Sandhi.

Ex. आ अध्ययनात् = आध्ययनात् *ā adhyayanāt = ādhyayanāt*, until the reading begins.

आ एकदेशात् = ऐकदेशात् *ā ekadeśāt = aikadeśāt*, to a certain place.

आ आलोचितं = आलोचितं *ā ālochitam = ālochitam*, regarded a little.

आ उष्णं = ओष्णं *ā uṣṇam = oṣṇam*, a little warm.

आ इहि = एहि *ā ihi = ehi*, come here.

If आ *ā* is used as an interjection, it is not liable to Sandhi, according to § 48.

Ex. आ एवं किल तत् *ā, evam kila tat*, Ah,—now I recollect,—it is just so.

§ 50. Certain particles remain unaffected by Sandhi.

Ex. हे इन्द्र *he indra*, Oh Indra.

§ 51. A protracted vowel remains unaffected by Sandhi, because it is always supposed to stand at the end of a sentence. (Pân. VI. 1, 125; VIII. 2, 82.)

Ex. देवदत्तां ३ । एहि *devadattā 3 ehi*, Devadatta, come here!

§ 52. Table showing the Combination of Final with Initial Vowels.

FINAL.	WITH INITIAL.									
अ a	आ á	इ i	ई í	उ u	ऊ ú	ऋ ri	लृ li	ए e	ओ o	औ au
अ a	आ á	इ i	ई í	उ u	ऊ ú	अर ar	अल al	ऐ ai	औ au	
इ i	या yá	इ i		यु yu	यू yú	यृ yri	य्लृ yli	ये ye	यो yo	यौ yau
उ u	वा vá	वि vi	वी ví	वु vu	वू vú	वृ vri	व्लृ vli	वे ve	वो vo	वौ vau
ऋ ri	रा rá	रि ri	री rí	रु ru	रू rú	रृ ri ¹	र्लृ rli ²	रे re	रो ro	रौ rau
लृ li	ला lá	लि li	ली lí	लु lu	लू lú	लृ lri	ल्लृ lli ³	ले le	लो lo	लौ lau
ए e	ए se' (अया ayá असा a á)	अयि ayi अइ i	अयि ayí अई í	अयु ayu अउ u	अयू ayú अऊ ú	अयृ ayri अऋ a ri	अय्लृ aylí अल a li	अये aye अए ae	अयो ayo अओ a o	अयौ ayaú अऔ a au
ऐ ai	(आय áya आया áyá आस áa आसा áá)	आयि áyi आयी áyí आइ ái आई í	आयि áyí आयी áyí आइ ái आई í	आयु áyu आया áyú आउ áu आऊ áú	आयू áyú आया áyú आऊ áu आऊ áú	आयृ áyri आयृ áyri आऋ ári आऋ ári	आय्लृ áyli आय्लृ áyli आल áli आल áli	आये áye आयै áyái आए áe आरे áai	आयो áyo आयौ áyau आओ áo आऔ áau	
औ o	अव avá (असा a á)	अवि avi अइ i	अवि aví अई í	अवु avu अउ u	अवू avú अऊ ú	अवृ avri अऋ a ri	अव्लृ avli अल a li	अवे ave अए ae	अवो avo अओ a o	अवौ avau अऔ a au
औ au	आव áva आवा ává (आस áa आसा áá)	आवि ávi आवी áví आइ ái आई í	आवि áví आवी áví आइ ái आई í	आवु ávu आवू ávú आउ áu आऊ áú	आवू ávú आवू ávú आऊ áu आऊ áú	आवृ ávri आवृ ávri आऋ ári आऋ ári	आव्लृ ávli आव्लृ ávli आल áli आल áli	आवे áve आवै ávái आए áe आरे áai	आवो ávo आवौ ávaú आओ áo आऔ áau	

¹ Ri ri ábhyān hrasva kṛdre pare ri ri iti rūpadvayam ; dārghe tu ri

aṅa. Rājā rāmasāstrī.

² Ri or Li, id.³ Li or ri, id.

Combination of Final and Initial Consonants.

§ 53. Here, as in the case of vowels, the rules which apply to the final consonants of words following each other in a sentence are equally applicable to the final consonants of words following each other in a compound. The final consonants of nominal bases too, before the so-called *Pada*-terminations (भ्यां *bhyām*, भिः *bhiḥ*, भ्यः *bhyaḥ*, सु *su*) and before secondary (*taddhita*) suffixes beginning with any consonant but य *y*, are treated according to the same rules. But the derivatives formed by means of these and other suffixes are best learnt from the dictionary in their ready-made state ; while the changes of nominal and verbal bases ending in consonants, before the terminations of declension and conjugation and other suffixes, are regulated by different laws, and are best acquired in learning by heart the principal paradigms of nouns and verbs.

§ 54. In order to simplify the rules concerning the changes of final consonants, it is important to state at the outset that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word ; viz.

क् *k*, ङ् *ṅ*, ट् *ṭ*, ण् *ṇ*, त् *t*, न् *n*, प् *p*, म् *m*, ल् *l*, ः *ḥ*, ँ *m̐*.

1. There are five classes of consonants, consisting of five letters each ; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters : ख् *kh* by क् *k* ; घ् *gh* by ग् *g* ; छ् *chh*, however, not by च् *ch*, but by ट् *ṭ*, &c. Ex. चित्रलिख् *chitralikḥ*, painter ; voc. चित्रलिक् *chitralik*. This reduces the twenty-five letters to fifteen.
2. In every class the sonant (§ 58) letters, if final, are replaced by their corresponding surd letters ; ग् *g* by क् *k* ; द् *d* by त् *t*, &c. Ex. हृद् *hṛid*, heart ; nom. हृत् *hṛit*. This reduces the fifteen to ten *.
3. No palatal च् *ch* can ever be final ; hence the only remaining palatal, the च् *ch*, is replaced by the corresponding guttural क् *k*†. Ex. वाच् *vāch*, speech ; voc. वाक् *vāk*. Final ञ् *ñ* does not occur. This reduces the ten to eight. In a few roots the final ज् *j* is replaced by a lingual instead of a guttural.
4. Of the semivowels, (य् *y*, र् *r*, ल् *l*, व् *v*), ल् *l* is the only one that is found at the end of words. This raises the eight to nine letters.
5. ह् *h* cannot be final, but is changed into ट् *ṭ* ; sometimes into क् *k* or त् *t*.

* Some grammarians allow the soft or sonant letters as final, but the MSS. and editions generally change them into the corresponding hard letters.

† The only exceptions are technical terms such as अच् *ach*, a vowel ; अजंतः *ajantah*, ending in a vowel, instead of अगंतः *agantah*.

6. Of the sibilants, the only one that is found at the end of words is Visarga.

For, radical ष *sh* cannot be final, but is replaced by ट् *t*. Thus द्विष् *dvish* becomes द्विट् *dvit*. In a few words final ष *sh* is changed into क् *k*.

Radical श् *ś* cannot be final, but is replaced by ट् *t*. Thus विश् *viś* becomes विट् *vit*. In some words final श् *ś* is changed into क् *k*. (§ 174.)

Final radical स् *s* is treated as Visarga.

The Visarga, therefore, raises the nine to ten ; and the Anusvâra, to eleven letters, the only ones that can ever stand at the end of real words.

Hence the rules of Sandhi affecting final consonants are really reduced to *eleven* heads.

§ 55. It is important to observe that no word in Sanskrit ever ends in more than one consonant, the only exception being when an र् *r* precedes a final radical tenuis क् *k*, ट् *t*, त् *t*, प् *p*. Thus

अबिभर् + त् = अबिभर् *abibhar* + *t* = *abibhar*, 3. p. sing. impf. of भृ *bhṛi*, to carry.

अबिभर् + स् = अबिभर् *abibhar* + *s* = *abibhar*, 2. p. sing. impf. of भृ *bhṛi*, to carry.

सुवल् + स् = सुवल् *suvalg* + *s* = *suval*, nom. sing. well jumping.

But ऊर्क् *ūrḥ*, strength, nom. sing. of ऊर्ज् *ūrj*.

अवरिवर्त्ते *avarivart*, 3. p. sing. impf. intens. of वृत् *vṛit* or वृध् *vṛidh*.

अमार्त् *amārt*, from मृज् *mṛij*. (Pân. VIII. 2, 24.)

The nom. sing. of चिकीर्ष् *chikîrsh* is चिकीः *chikîḥ*, because here the *r* is not followed by a tenuis.

Classification of Consonants.

§ 56. Before we can examine the changes of final and initial consonants, according to the rules of external Sandhi, we have to explain what is meant by the place and the quality of consonants.

1. The throat, the palate, the roof of the palate, the teeth, the lips, and the nose are called the places or organs of the letters. (See § 4.)
2. By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual, and dental consonants are formed. Labial consonants are formed by contact between the lips.
3. In forming the nasals of the five classes the veil which separates the nose from the pharynx is withdrawn*. Hence these letters are called *Anunâsika*, i. e. co-nasal or nasalized.
4. The real Anusvâra is formed in the nose only, and is called *Nâsikya*, i. e. nasal.
5. The Visarga is said to be pronounced in the chest (*urasya*) ; the three or five sibilants in their respective places.

* Lectures on the Science of Language, Second Series, p. 145.

6. The semivowels, too, are referred to these five places, and three of them, य *y*, ल *l*, व *v*, can be nasalized, and are then called *Anunāsika*. (यँ, लँ, वँ, or यं, लं, वं, य़, ल़, व़.) र *r* cannot be nasalized in Sanskrit.

§ 57. According to their quality (*prayatna**, effort) letters are divided into,

1. Letters formed by complete contact (*sprishṭa*) of the organs : क *k*, ख *kh*, ग *g*, घ *gh*, ङ *ṅ*; च *ch*, छ *chh*, ज *j*, झ *jh*, ञ *ñ*; ट *ṭ*, ठ *ṭh*, ड *ḍ*, ढ *ḍh*, ण *ṇ*; त *t*, थ *th*, द *d*, ध *dh*, न *n*; प *p*, फ *ph*, ब *b*, भ *bh*, म *m*. These are called *Sparsā* in Sanskrit, and, if they did not comprehend the nasals, would correspond to the classical *mutes*.
2. Letters formed by slight contact (*īśhat sprishṭa*): य *y*, र *r*, ल *l*, व *v* (not ह *h*). These are called *Antaḥsthā* (fem.), i.e. intermediate between *Sparsās* and *Ūshmans*, which has been freely translated by *semivowel* or *liquid*.
3. Letters formed by slight opening (*īśhad·vivṛita*): ऌ *ḷ*, श *ś*, ष *sh*, स *s*, ड *ḍ*, ह *h*. These are called *Ūshman* (flatus) in Sanskrit, which may be rendered by *sibilant* or *flatus*.
4. Vowels are said to be formed by complete opening (*vivṛita*)†.

§ 58. A second division, according to quality, is,

1. Surd letters : क *k*, ख *kh*, च *ch*, छ *chh*, ट *ṭ*, ठ *ṭh*, त *t*, थ *th*, प *p*, फ *ph*; ऌ *ḷ*, श *ś*, ष *sh*, स *s*, ड *ḍ*, and Visarga : ḥ. In their formation the glottis is open. They are called *Aghosha*, non-sonant.
2. Sonant letters : ग *g*, घ *gh*, ज *j*, झ *jh*, ड *ḍ*, ढ *ḍh*, द *d*, ध *dh*, ब *b*, भ *bh*, ङ *ṅ*, ञ *ñ*, ण *ṇ*, न *n*, म *m*; ह *h*, य *y*, र *r*, ल *l*, व *v*, the Anusvāra · ṁ, and all vowels. In their formation the glottis is closed. They are called *Ghoshavat*.

§ 59. Lastly, consonants are divided, according to quality, into,

1. Aspirated (*mahâprāṇa*): ख *kh*, घ *gh*, छ *chh*, झ *jh*, ठ *ṭh*, ढ *ḍh*, थ *th*, ध *dh*, फ *ph*, भ *bh*; ऌ *ḷ*, श *ś*, ष *sh*, स *s*, ड *ḍ*; ह *h*; the Visarga : ḥ and Anusvāra · ṁ.
2. Unaspirated (*alpaprāṇa*): all the rest.

It will be seen, therefore, that the change of च *ch* into क *k* is a change of place, and that the change of च *ch* into ज *j* is a change of quality; while in the

* Sanskrit grammarians call this आभ्यन्तरः प्रयत्नः *ābhyantarāḥ prayatnaḥ*, mode of articulation preparatory to the utterance of the sound, and distinguish it from वाह्यः प्रयत्नः *vāhyāḥ prayatnaḥ*, mode of articulation at the close of the utterance of the sound, which produces the qualities of surd, sonant, aspirated, and unaspirated, as explained in § 58, 59.

† Some grammarians differ in their description of the degrees of closing or opening of the organs. Some ascribe to the semivowels *duḥsprishṭa*, imperfect contact, or *īśhadaspriṣṭa*, slight non-contact, or *īśhadvivṛita*, slight opening; to the sibilants *nemasprishṭa*, half-contact, i.e. greater opening than is required for the semivowels, or *vivṛita*, complete opening; while they require for the vowels either *vivṛita*, complete opening, or *asprishṭa*, non-contact. Siddh.-Kaum. vol. 1. p. 10. Rig-veda-prāṭis. XIII. 3. In the Atharva-veda-prāṭisākhya 1. 33. we ought to read एकेऽस्पृष्टं *eke'sprishṭam* instead of एके स्पृष्टं *eke sprishṭam*.

transition of च् *ch* into ग् *g*, or of त् *t* into न् *n*, we should have a change both of place and of quality.

§ 60. The changes which take place by the combination of the eleven final letters with initial vowels or consonants may be divided therefore into two classes.

Final letters are changed, 1. with regard to their places or organs, 2. with regard to their quality.

1. Changes of Place.

§ 61. The only final consonants which are liable to change of place are the Dentals, the Anusvâra, and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvâra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of final consonants are merely changes of quality; these in the case of Dentals, Anusvâra, and Visarga, being superadded to the changes of place.

§ 62. Final त् *t* before palatals (च् *ch*, छ् *chh*, ज् *j*, ङ् *jh*, ञ् *ñ*, ण् *ś*) is changed into a palatal. (Pân. VIII. 4, 40.)

Ex. तत् + च = तच्च *tat + cha = tachcha*, and this.

तत् + छिनत्ति = तच्छिनत्ति *tat + chhinatti = tachchhinatti*, he cuts this.

तत् + शृणोति = तच्छृणोति *tat + śṛṇoti = tachśṛṇoti*, he hears this *

तत् + जायते = तज्जायते *tat + jāyate = tajjāyate*, this is born. The final त् *t* is changed into च् *ch* and then into ज् *j* according to § 66.

In composition, जगत् + जेता = जगज्जेता *jagat + jetā = jagajjetā*, conqueror of the world.

The same change would take place before an initial ङ् *jh*; and before an initial ञ् *ñ*, त् *t* might become either ज् *j* or ञ् *ñ*. (§ 68.)

§ 63. Final न् *n* before ज् *j*, ङ् *jh*, ञ् *ñ*, and ण् *ś* is changed to palatal ञ् *ñ*.

Ex. तान् + जयति = तान्जयति *tān + jayati = tāñjayati*, he conquers them. (Pân. VIII. 4, 40.)

Note—Rules on the changes of final न् *n* before च् *ch*, छ् *chh*, and ण् *ś* will be given hereafter. See § 73, 74.

§ 64. Final त् *t* before द् *t*, द् *th*, ड् *ḍ*, ड् *ḍh*, ण् *n* (not ष् *sh*, Pân. VIII. 4, 43) is changed into a lingual. (Pân. VIII. 4, 41.)

Ex. तत् + डयते = तदुडयते *tat + ḍayate = tadḍayate*. The final त् *t* is changed into द् *t* and then into ड् *ḍ* according to § 66.

In composition, तत् + टीका = तट्टीका *tat + tīkā = tatṭīkā*, a gloss on this.

एतत् + ठक्कुरः = एतदुक्कुरः *etat + ṭhakkurah = etatṭhakkurah*, the idol of him.

* श *ś*, according to § 92, is generally changed to छ् *chh*: तच्छृणोति *tachchṛṇoti*.



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3. प् *p* before sonants, changed into ब् *b*:

ककुप् + अत्र = ककुबत्र *kakup + atra = kakubatra*, a region there, (inflectional base ककुब् *kakubh*.)

अप् + घटः = अभटः *ap + ghataḥ = abghataḥ*, a water-jar.

अप् + जयः = अभजयः *ap + jayah = abjayah*, obtaining water.

अप् + मयः = अभमयः *ap + mayah = ammayah*, watery. (§ 69.)

ककुप् + भिः = ककुब्भिः *kakup + bhiḥ = kakubbhiḥ*, instrum. plur.

4. त् *t* before sonants, changed into द् *d*, except before sonant palatals and linguals, when (according to § 62) it is changed into ज् *j* and ड् *ḍ*:

सरित् + अत्र = सरिदत्र *sarit + atra = saridatra*, the river there.

जगत् + ईशः = जगदीशः *jagat + īśah = jagadīśah*, lord of the world.

महत् + धनुः = महद्वधनुः *mahat + dhanuḥ = mahaddhanuḥ*, a large bow.

महत् + भिः = महद्भिः *mahat + bhiḥ = mahadbhiḥ*, instrum. plur.

त् *t* before sonant palatals, changed into ज् *j*: see § 62:

सरित् + जलं = सरिज्जलं *sarit + jalam = sarijjalam*, water of the river.

त् *t* before sonant linguals, changed into ड् *ḍ*: see § 62:

एतत् + डामरः = एतड्डामरः *etat + ḍāmarah = etadḍāmarah*, the uproar of them.

Note—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final त् *t* before the possessive suffixes मत् *mat*, वत् *vat*, विन् *vin*, वल् *vala* is not changed. Ex. विद्युत् + वत् = विद्युत्वत् *vidyut + vat = vidyutvat*, possessed of lightning. Final स् *s* too, which represents Visarga, remains unchanged before the same Taddhitas. Thus तेजस् + विन् = तेजस्विन् *tejas + vin = tejasvin*, instead of तेजोविन् *tejovin*; see § 84. 3. ज्योतिस् + मत् = ज्योतिष्मत् *jyotis + mat = jyotishmat*, instead of ज्योतिर्मत् *jyotirmat*; § 84. (Pân. I. 4, 19.)

§ 67. Additional changes take place if the final surds क् *k*, ट् *ṭ*, त् *t*, प् *p* are followed by initial nasals, chiefly न् *n* and म् *m*. The nasals being sonant, they require the change of क् *k*, ट् *ṭ*, त् *t*, and प् *p* into ग् *g*, ड् *ḍ*, द् *d*, and ब् *b*; but these final sonants may be further infected by the nasal character of the initial nasals, and may be written ङ् *ṅ*, ण् *ṇ*, न् *n*, म् *m*. (Pân. VIII. 4, 45.)

Ex. दिक् + नागः = दिग्नागः or दिङ्नागः *dik + nāgaḥ = dignāgaḥ or diṅnāgaḥ*, a world-elephant.

मधुलिङ् + नर्दति = मधुलिङ्गर्दति or मधुलिङ्गनर्दति *madhuliṅ + nardati = madhulidṅnardati or madhuliṅnardati*, the bee hums.

जगत् + नाथः = जगन्नाथः or जगन्नाथः *jagat + nāthaḥ = jagadnāthaḥ or jagan-nāthaḥ*, lord of the world.

अप् + नदी = अब्बदी or अब्बदी *ap + nadī = abnadī or amnadī*, water-river.

प्राक् + मुखः = प्राग्मुखः or प्राङ्मुखः *prāk + mukhaḥ = prāgmukhaḥ or prāṅmu-khaḥ*, facing the east.

भवत् + मतं = भवद्मतं or भवन्मतं *bhavat + matam = bhavadmatam or bha-vanmatam*, your opinion.

Note—If a word should begin with a guttural, palatal, or lingual *n* (इ *n*, ञ *n*, or ण *n*) then a final *त्* would change its place or organ at the same time that it became a nasal. It would become इ *n*, ञ *n*, or ण *n*. There are, however, no words in common use beginning with इ *n*, ञ *n*, or ण *n*.

§ 68. Before the suffix *मय* *mayā* and before *मात्र* *mātra* the change into the nasal is not optional, but obligatory. (Pāṇ. VIII. 4, 45, vārt.)

Ex. वाक् + मयं = वाङ्मयं *vāk + mayam = vāṁmayam*, consisting of speech.

मधुलिङ्ग + मात्रं = मधुलिङ्गमात्रं *madhuliṅg + mātram = madhuliṅgmātram*, merely a bee.

तत् + मात्रं = तन्मात्रं *tat + mātram = tanmātram*, element.

Note—Ninety-six is always षण्णवति *ṣaṇṇavati*, never षड्णवति *ṣaḍṇavati*.

§ 69. The initial ह *h*, if brought into immediate contact with a final क *k* (ग *g*), ट *ṭ* (ड *ḍ*), त् *t* (द *d*), प *p* (ब *b*), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter, viz. into घ *gh*, ढ *ḍh*, ध *dh*, भ *bh*. (Pāṇ. VIII. 4, 62.)

Ex. धिक् + हस्तिनः = धिग्हस्तिनः or धिग्घस्तिनः *dhik + hastinaḥ = dhigghastinaḥ or dhigghastinaḥ*, Fie on the elephants!

परिव्राट् + हतः = परिव्राड्हतः or परिव्राड्ढतः *parivrāt + hataḥ = parivrāḍhataḥ or parivrāḍdhataḥ*, the mendicant is killed.

तत् + हुतं = तद्हुतं or तद्धुतं *tat + hutam = tadhutam or taddhutam*, this is sacrificed.

अप् + हरणं = अब्हरणं or अब्भरणं *ap + haraṇam = abharaṇam or abbharaṇam*, water-fetching.

§ 70. त् *t* before ल् *l* is not changed into द् *d*, but into ल् *l*. (Pāṇ. VIII. 4, 60.)

Ex. तत् + लब्धं = तल्लब्धं *tat + labdham = tallabdham*, this is taken.

बृहत् + ललाटं = बृहल्ललाटं *bṛihat + lalāṭam = bṛihallalāṭam*, a large forehead.

§ 71. Final न् *n* before ल् *l* is changed into ल् *l*; but this ल् *l* is pronounced through the nose, and is written with the Anusvāra dot over it. It is usual in this case to write the Anusvāra as a half-moon, called *Ardha-chandra*.

Ex. महान् + लाभः = महाल्लभः *mahān + lābhaḥ = mahāḷ lābhaḥ*, large gain.

§ 72. Final इ *n*, ण *n*, and न् *n*, preceded by a short vowel and followed by any vowel, are doubled. (Pāṇ. VIII. 3, 32.)

Ex. धावन् + अश्वः = धावन्नश्वः *dhāvan + aśvaḥ = dhāvannaśvaḥ*, a running horse.

प्रत्यङ् + आस्ते = प्रत्यङ्गस्ते *pratyaṅ + āste = pratyaṅṇāste*, he sits turned toward the west.

सुगण् + आस्ते = सुगण्णस्ते *sugaṇ + āste = sugaṇṇāste*, he sits counting well*.

If इ *n*, ण *n*, and न् *n* are preceded by a long vowel and followed by any vowel, no change takes place.

Ex. कवीन् + आह्वयस्व *kavīn + āhvayasva*, call the poets.

* Technical terms like उणादि *uṇādi*, a list of suffixes beginning with *uṇ*, or तिङन्त *tiṅanta*, words ending in *tiṅ*, are exempt from this rule. See also Wilkins, Sanskrita Grammar, § 30.

- § 73. Final न् *n* before initial क् *k*, ख् *kh*, and प् *p*, फ् *ph*, remains unchanged.
 Final न् *n* before च् *ch*, छ् *chh*, requires the intercession of ज्ञ् *ś*.
 Final न् *n* before ट् *t*, ठ् *th*, requires the intercession of ष् *sh*.
 Final न् *n* before त् *t*, थ् *th*, requires the intercession of स् *s*. (Pân. VIII. 3, 7.)

Before these inserted sibilants the original न् *n* is changed to Anusvâra.

Ex. हसन् + चकार = हसंश्चकार *hasan + chakāra = hasamśchakāra*, he did it laughing.

धावन् + छागः = धावंश्छागः *dhāvan + chhāgaḥ = dhāvamśchhāgaḥ*, a running goat.

चलन् + टिट्ठिभः = चलंष्टिट्ठिभः *chalan + ṭiṭṭibhaḥ = chalamśṭiṭṭibhaḥ*, a moving ṭiṭṭibha-bird.

महान् + ठक्कुरः = महांश्ठक्कुरः *mahān + ṭhakkurāḥ = mahāmśṭhakkurāḥ*, a great idol.

पतन् + तरुः = पतंस्तरुः *patan + taruḥ = patamśtaruḥ*, a falling tree.

Note—प्रशाम् *prasām*, quiet, forms the nom. प्रशान् *prasān*; but this final न् *n*, being the representation of an original म् *m*, is not allowed before च् *ch*, छ् *chh*, ट् *t*, ठ् *th*, त् *t*, थ् *th* to take a sibilant. Ex. प्रशान् + चिनोति = प्रशाञ्चिनोति *prasān + chinoti = prasāñchinoti*; not प्रशांश्चिनोति *prasāmśchinoti*. (Pân. VIII. 3, 7.)

§ 74. Final इ ण् *ṇ* and ए ण् *ṇ* may be followed by initial ज्ञ् *ś*, ष् *sh*, स् *s* without causing any change; but it is optional to add a क् *k* after the इ ण् *ṇ* and a ट् *t* after the ए ण् *ṇ*. Thus इश *ṇśa* becomes इक्ष *ṇkśa* (or इच्छ *ṇkchha*, § 92); इष *ṇsha* becomes इक्ष *ṇksha*; इस *ṇsa* becomes इक्ष *ṇksa*; एश *ṇśa* becomes एट्स *ṇṭśa* (or एट्छ *ṇṭchha*); एष *ṇsha* becomes एट्स *ṇṭsha*; एस *ṇsa* becomes एट्स *ṇṭsa*. (Pân. VIII. 3, 28.)

Ex. प्राङ् + शेते = प्राङ्शेते or प्राङ्क्षेते (or प्राङ्छेते) *prāṇ + śete = prāṇśete or prāṇkśete (or prāṇkchhete)*.

सुगण् + सरति = सुगणसरति or सुगण्टसरति *sugaṇ + sarati = sugaṇsarati or sugaṇṭsarati*.

§ 75. The same rule applies to final न् *n* before ज्ञ् *ś* and स् *s*, but not before ष् *sh*, where it remains unchanged. Before ज्ञ् *ś* it is first changed into palatal ञ् *ñ** (§ 63); and ञ् *ñś* may again be changed to ञ्छ *ñchś*, ञ्छ् *ñchchh* (§ 72, 92), or ञ्छ् *ñchh*. Before स् *s*, न् *n* may remain unchanged, or न्स *ns* may be changed into न्स *nts*. (Pân. VIII. 3, 30.)

Ex. तान् + षट् = तान्षट् *tān + shaṭ = tānshaṭ*, those six.

तान् + शार्दूलान् = तान्शार्दूलान् or तान्छार्दूलान् or तान्छ्छार्दूलान् or तान्छ्छार्दूलान् *tān + śārdūlān = tāñśārdūlān or tāñchśārdūlān or tāñchchārdūlān or tāñchhārdūlān*, those tigers. (Pân. VIII. 3, 31.)

* To allow न् *n* to remain unchanged before ज्ञ् *ś* was a mere misprint in Benfey's large grammar, and has long been corrected by that scholar.

तान् + सहते = तान्सहते or तान्सहते *tân + sahate = tânsahate or tântsahate*, he bears them.

हिन् (हिंस) + सु = हिन्सु or हिन्सु *hin (hims) + su = hinsu or hintsu*, among enemies. (The base हिंस *hims*, before the सु *su* of the loc. plur., is treated as a Pada.) See § 53, 55.

§ 76. A final ढ *t* before स् *s* must remain unchanged, and त् *t* may be inserted.
Ex. षट् + सरितः = षट्सरितः or षट्सरितः *ṣaṭ + saritaḥ = ṣaṭsaritaḥ or ṣaṭtsa-ritah*, six rivers. (Pân. VIII. 4, 42; 3, 29.)

Anusvâra and Final म् m.

§ 77. म् *m* at the end of words remains unchanged if followed by any initial vowel.

Ex. किम् + अत्र *kim + atra = kimatra*, What is there?
Before consonants it may, without exception, be changed to Anusvâra. (Pân. VIII. 3, 23.)

This is the general rule. The exceptions are simply optional (Pân. VIII. 4, 59), viz.

Before क् *k*, ख् *kh*, ग् *g*, घ् *gh*, ङ् *ñ*, the final म् *m* or Anusvâra may be changed into ङ् *ñ*.

Before च् *ch*, छ् *chh*, ज् *j*, झ् *jh*, ञ् *ñ*, to ञ् *ñ*.

Before ट् *t*, ठ् *th*, ड् *d*, ढ् *dh*, ण् *n*, to ण् *n*.

Before त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, to न् *n*.

Before प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*, to म् *m*.

Before य् *y*, ल् *l*, व् *v*, to य् *y*, ल् *l*, व् *v*. See § 56. 6.

Hence it follows that final म् *m* may be changed into Anusvâra before all consonants, and must be so changed only before ङ् *ñ*, छ् *sh*, स् *s*, ह् *h*, and र् *r*, i. e. the five consonants which have no corresponding nasal class-letter.

It would be most desirable if scholars would never avail themselves of the optional change of final Anusvâra into ङ् *ñ*, ञ् *ñ*, ण् *n*, न् *n*, म् *m*. We should then be spared a number of compound letters which are troublesome both in writing and printing; and we should avoid the ambiguity as to the original nature of these class-nasals when followed by initial sonant palatals, linguals, and dentals. Thus if तां जयति *tām jayati*, he conquers her, is written ताञ्जयति *tāñ jayati*, it may be taken for तान् जयति *tân jayati*, he conquers them, which, according to § 63, must be changed into ताञ्जयति *tāñ jayati*. In the same manner तान्दमयति *tân damayati* may be either तान् दमयति *tân damayati*, he tames them, or ताम् दमयति *tām damayati*, he tames her. All this uncertainty is at once removed if final म् *m* is always changed into Anusvâra, whatever be the initial consonant of the following word.

Ex. किम् + करोषि = किं करोषि (or किङ्करोषि) *kim + karoshi = kim karoshi (or kin karoshi)*, What doest thou?

शत्रुम् + जहि = शत्रुं जहि (or शत्रुञ्जहि) *śatrum + jahi = śatrum jahi (or śatruñ jahi)*, kill the enemy.

नदीम् + तरति = नदीं तरति (or नदीन्तरति) *nadīm + tarati = nadīm tarati* (or *nadīn tarati*), he crosses the river.

गुरुम् + नमति = गुरुं नमति (or गुरुन्नमति) *gurum + namati = gurum namati* (or *gurun namati*), he salutes the teacher.

किम् + फलं = किं फलं (or किम्फलं) *kim + phalam = kim phalam* (or *kim phalam*), What is the use ?

शास्त्रम् + मीमांसते = शास्त्रं मीमांसते (or शास्त्रम्मीमांसते) *śāstram + mīmāṃsate = śāstram mīmāṃsate* (or *śāstram mīmāṃsate*), he studies the book.

Before य् *y*, ल् *l*, व् *v*:

सत्वरम् + याति = सत्वरं याति (or सत्वरय्याति) *satvaram + yāti = satvaram yāti* (or *satvaraṃ yāti*), he walks quickly.

विद्याम् + लभते = विद्यां लभते (or विद्याल्लभते) *vidyām + labhate = vidyām labhate* (or *vidyāḥ labhate*), he acquires wisdom.

तम् + वेद = तं वेद (or तव्वेद) *tam + veda = tam veda* (or *taṃ veda*), I know him.

Before र् *r*, श् *ś*, ष् *ṣh*, स् *s*, ह् *h*:

करुणम् + रोदिति = करुणं रोदिति *karuṇam + roditi = karuṇam roditi*, he cries piteously.

शय्यायाम् + शेते = शय्यायां शेते *śayyāyām + śete = śayyāyām śete*, he lies on the couch.

मोक्षम् + सेवेत = मोक्षं सेवेत *moksham + seveta = moksham seveta*, let a man cultivate spiritual freedom.

मधुरम् + हसति = मधुरं हसति *madhuram + hasati = madhuram hasati*, he laughs sweetly.

§ 78. म् *m* at the end of a word in *pausā*, i. e. at the end of a sentence, is pronounced as *m*, not as Anusvâra. It may be written, however, for the sake of brevity, with the simple dot (§ 8, note), and it is so written throughout in this grammar. Ex. एवं *evam*, thus, (or एवम् *evam*.)

§ 79. Final म् *m* before ह् *h*, if ह् *h* be immediately followed by न् *n*, म् *m*, य् *y*, ल् *l*, व् *v*, may be treated as if it were immediately followed by these letters (Pân. VIII. 3, 26; 27). See, however, § 77.

Ex. किम् + हुते = किं हुते or किन्हुते *kim + hnute = kim hnute* or *kin hnute*, What does he hide ?

किम् + ह्यः = किं ह्यः or किय्ह्यः *kim + hyaḥ = kim hyaḥ* or *kiyḥ hyaḥ*, What about yesterday ?

किम् + हलयति = किं हलयति or किम्हलयति *kim + hmalayati = kim hmalayati* or *kimhmalayati*, What does he move ?

§ 80. If कृ *kṛi* is preceded by the preposition सम् *sam*, an स् *s* is inserted, and म् *m* changed to Anusvâra. (Pân. VI. 1, 137; VIII. 3, 2-5.)

Ex. सम् + कृतः = संस्कृतः *sam + kṛitaḥ = saṃskṛitaḥ*, hallowed.

§ 81. In सव्राज् *samrāj*, nom. सव्राट् *samrāt*, king, स् *m* is never changed. (Pân. VIII. 3, 25.)

Visarga and Final स् s and र् r.

§ 82. The phonetic changes of final sibilants, which are considered the most difficult, may be reduced to a few very simple rules. It should only be borne in mind :

1. That there are really five sibilants, and not three ; that the signs for the guttural and labial sibilants became obsolete, and were replaced by the two dots (:) which properly belong to the Visarga only, i. e. to the unmodified sibilant.
2. That all sibilants and Visarga are surd, and that their proper corresponding sonant is the र् *r*.

§ 83. The only sibilant which can be final *in pausâ* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs, provided there is a sibilant.

It should be observed, however, that the guttural and labial sibilants are now written by : *h*, and that the same sign may also be used instead of any sibilant, if followed by a sibilant.

Ex. ततः + कामः = ततः कामः (originally तत ५ कामः) *tataḥ + kâmaḥ = tataḥ kâmaḥ* (originally *tataḥ kâmaḥ*), hence love.

पूर्णः + चंद्रः = पूर्णश्चंद्रः *pūrṇaḥ + chandraḥ = pūrṇaś chandraḥ*, the full moon.

तरोः + छाया = तरोश्छाया *taroḥ + chhâyâ = taroś chhâyâ*, the shade of the tree.

भीतः + टलति = भीतश्चलति *bhîtaḥ + ṭalati = bhîtaś ṭalati*, the frightened man is disturbed.

भग्नः + ठक्कुरः = भग्नश्ठक्कुरः *bhagnaḥ + ṭhakkuraḥ = bhagnaś ṭhakkuraḥ*, the broken idol.

नद्याः + तीरं = नद्यास्तीरं *nadyâḥ + tîram = nadyâstîram*, the border of the river.

नद्याः + पारं = नद्याः पारं (originally नद्या ५ पारं) *nadyâḥ + pâram = nadyâḥ pâram* (originally *nadyâḥ pâram*), the opposite shore of a river.

Visarga before sibilants (Pân. VIII. 3, 36):

सुप्तः + शिशुः = सुप्तश्शिशुः or सुप्तः शिशुः *suptaḥ + śīśuḥ = suptaś śīśuḥ* or *suptaḥ śīśuḥ*, the child sleeps.

भागः + षोडशः = भागश्षोडशः or भागः षोडशः *bhâgaḥ + shoḍaśaḥ = bhâgaś shoḍaśaḥ* or *bhâgaḥ shoḍaśaḥ*, a sixteenth part.

प्रथमः + सर्गः = प्रथमस्सर्गः or प्रथमः सर्गः *prathamāḥ + sargaḥ = prathamāś sargaḥ* or *prathamāḥ sargaḥ*, the first section.

Note 1—If Visarga is followed by an initial **त्** *ts*, it is not changed into dental **स्** *s*, but remains Visarga, as if followed by **स्** *s*. (Pân. VIII. 3, 35.)

Ex. शठः + त्सरति = शठः त्सरति *śaṭhaḥ + tsarati = śaṭhaḥ tsarati*, a wicked man cheats.

कः + त्सरुः = कः त्सरुः *kaḥ + tsaruḥ = kaḥ tsaruḥ*, Which is the handle of the sword?

Note 2—If, on the contrary, Visarga is followed by a sibilant with a surd letter, the Visarga is frequently dropt in MSS. (Pân. VIII. 3, 36, vârt.)

Ex. देवाः + स्य = देवाः स्य or देवा स्य *devāḥ + stha = devāḥ stha* or *devā stha*, you are gods;
(also देवास्स्य *devās stha*.)

हरिः + स्फुरति = हरिः स्फुरति or हरि स्फुरति *hariḥ + sphurati = hariḥ sphurati* or *hari sphurati*, Hari appears; (also हरिस्स्फुरति *haris sphurati*.)

Note 3—If nouns ending in **इस्** *is* or **उस्** *us*, like हविः *haviḥ* or धनुः *dhanuḥ*, are followed by words beginning with **क्** *k*, **ख्** *kh*, **प्** *p*, **फ्** *ph*, and are governed by these words, **ष्** *sh* may be substituted for final Visarga. सर्पिष्पिबति or सर्पिः पिबति *sarpishpibati* or *sarpiḥ pibati*, he drinks ghee; but तिष्ठतु सर्पिः पिब त्वमुदकं *tishṭhatu sarpiḥ, piba tvam udakam*, let the ghee stand, drink thou water. (Pân. VIII. 3, 44.)

§ 84. If final Visarga is followed by a sonant letter, consonant or vowel, the *general* rule is that it be changed into **र्** *r*. (See, however, § 86.) This rule admits, however, of the following exceptions:

1. If the Visarga is preceded by **आ** *ā*, and followed by a sonant letter (vowel or consonant), the Visarga is dropt.
2. If the Visarga is preceded by **अ** *a*, and followed by any vowel except **अ** *a*, the Visarga is dropt.
3. If the Visarga is preceded by **अ** *a*, and followed by a sonant consonant, the Visarga is dropt, and the **अ** *a* changed to **ओ** *o*.
4. If the Visarga is preceded by **अ** *a*, and followed by **अ** *a*, the Visarga is dropt, **अ** *a* changed into **ओ** *o*, after which, according to § 41, the initial **अ** *a* must be elided. The sign of the elision is **ऽ**, called *Avagraha*.

Examples of the general rule:

कविः + अयं = कविरयं *kaviḥ + ayam = kavirayam*, this poet.

रविः + उदेति = रविरुदेति *raviḥ + udeti = ravir udeti*, the sun rises.

गौः + गच्छति = गौर्गच्छति *gauḥ + gachchhati = gaur gachchhati*, the ox walks.

विष्णुः + जयति = विष्णुर्जयति *vishṇuḥ + jayati = vishṇur jayati*, Vishṇu is victorious.

पशोः + बन्धः = पशोर्बन्धः *paśoḥ + bandhaḥ = paśorbandhaḥ*, the binding of the cattle.

मुहुः + मुहुः = मुहुर्मुहुः *muhuḥ + muhuḥ = muhurmuhuḥ*, gradually.

वायुः + वाति = वायुर्वाति *vāyuḥ + vāti = vāyur vāti*, the wind blows.

शिशुः + हसति = शिशुर्हसति *śiśuḥ + hasati = śiśur hasati*, the child laughs.

निः + धनः = निर्धनः *niḥ + dhanah = nirdhanah*, without wealth.

दुः + नीतिः = दुर्नीतिः *duḥ + nītiḥ = durnītiḥ*, of bad manners.

ज्योतिः + भिः = ज्योतिर्भिः *jyotiḥ + bhiḥ = jyotirbhiḥ*, instrum. plur.



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follows all the rules affecting the Visarga except the exceptional rules § 84. 2, 3, 4; i. e. if preceded by अ *a*, and followed by any sonant letter, vowel or consonant, the र् *r* is retained.

Ex. पुनः + अपि = पुनरपि *punah + api = punarapi*, even again.

प्रातः + एव = प्रातेव *prātaḥ + eva = prātareva*, very early.

भ्रातः + देहि = भ्रातर्देहि *bhrātaḥ + dehi = bhrātar dehi*, Brother, give!

§ 86. No र् *r* can ever be followed by another र् *r* (Pân. VIII. 3, 14). Hence final Visarga, whether etymologically स् *s* or र् *r*, if followed by initial र् *r*, and therefore by § 84 changed to र् *r*, is dropt, and its preceding vowel lengthened. (Pân. VI. 3, 111.)

Ex. विधुः + राजते = विधू राजते *vidhuḥ + rājate = vidhū rājate*, the moon shines.

भ्रातः + रक्ष = भ्राता रक्ष *bhrātaḥ + raksha = bhrātā raksha*, Brother, protect!

पुनः + रोगी = पुना रोगी *punah + rogī = punā rogī*, ill again.

These are the general rules on the Sandhi of final Visarga, स् *s* and र् *r*. The following rules refer to a few exceptional cases.

§ 87. The two pronouns सः *saḥ* and एषः *ēshaḥ*, this, become स *sa* and एष *ēsha* before consonants and vowels, except before short अ *a* and at the end of a sentence. (Pân. VI. 1, 132.)

Ex. सः + ददाति = स ददाति *saḥ + dadāti = sa dadāti*, he gives.

सः इंद्रः = स इंद्रः *saḥ indrah = sa indrah*, this Indra. The two vowels are not liable to Sandhi.

But सः + अभवत् = सोऽभवत् *saḥ + abhavat = so 'bhavat*, he was.

मृतः सः *mṛitaḥ saḥ*, he is dead.

Sometimes Sandhi takes place, particularly for the sake of the metre. Thus स एष *sa ēsha* becomes occasionally सैष *saisha*, he, this person. स इंद्रः *sa indrah* appears as सेंद्रः *sendrah*. (Pân. VI. 1, 134.)

The pronoun स्यः *syah*, he, follows the same rule optionally in poetry. (Pân. VI. 1, 133.)

§ 88. भोः *bhoḥ*, an irregular vocative of भवत् *bhavat*, thou, drops its Visarga before all vowels and all sonant consonants. (Pân. VIII. 3, 22.)

Ex. भोः + ईशान = भो ईशान *bhoḥ + īśāna = bho īśāna*, Oh lord!

भोः + देवाः = भो देवाः *bhoḥ + devāḥ = bho devāḥ*, Oh gods!

The same applies to the interjections भगोः *bhagoḥ* and अघोः *aghoḥ*, really irregular vocatives of भगवत् *bhagavat*, God, and अघवत् *aghavat*, sinner.

§ 89. Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned.

I. Nouns in अस् as, इस् is, उस् us, forming the first part of a Compound.

1. Before derivatives of कृ *kṛi*, to do (e.g. कर *kara*, कार *kāra*), before derivatives of कम् *kaṃ*, to desire (e.g. कांत *kānta*, काम *kāma*), before कंस *kaṃsa*, goblet, कुंभ *kumbha*, jar, पात्र *pātra*, vessel, कुशा *kuśā*, counter, board, कर्ण *karṇā*, ear, the final Visarga of bases in अस् as is changed to स् s. (Pân. VIII. 3, 46.)

Ex. श्रेयः + करः = श्रेयस्करः *śreyaḥ + karaḥ = śreyaskaraḥ*, making happy.

अहः + करः = अहस्करः *ahaḥ + karaḥ = ahaskaraḥ*, sun.

अयः + कुंभः = अयस्कुंभः *ayaḥ + kumbhaḥ = ayaskumbhaḥ*, iron-pot.

There are several words of the same kind—which are best learnt from the dictionary—in which the Visarga is changed into dental sibilant. (Pân. VIII. 3, 47.)

Ex. अधः + पदं = अधस्पदं *adhaḥ + padam = adhaspadam*, below the foot.

दिवः + पतिः = दिवस्पतिः *divaḥ + patiḥ = divaspatiḥ*, lord of heaven.

वाचः + पतिः = वाचस्पतिः *vāchaḥ + patiḥ = vāchaspatiḥ*, lord of speech.

भाः + करः = भास्करः *bhāḥ + karaḥ = bhāskaraḥ*, sun, &c.

2. Nouns in इस् is and उस् us, such as हविः *haviḥ*, धनुः *dhanuḥ*, &c., before words beginning with क् *k*, ख् *kh*, प् *p*, and फ् *ph*, always take ष् *sh*. (Pân. VIII. 3, 45.)

Ex. सर्पिः + पानं = सर्पिष्पानं *sarpiḥ + pānam = sarpishpānam*, ghee-drinking.

आयुः + कामः = आयुष्कामः *āyuh + kāmah = āyushkāmaḥ*, fond of life.

Note—भ्रातृपुत्रः *bhrātushputraḥ*, nephew, is used instead of भ्रातुः पुत्रः *bhrātuḥ putraḥ*, the son of the brother.

II. Words in अस् as, इस् is, उस् us, treated as Prepositions.

1. The words नमः *namaḥ*, पुरः *purah*, तिरः *tirah*, if compounded prepositionally with कृ *kṛi*, change Visarga into स् s. (Pân. VIII. 3, 40.)

Ex. नमः + कारः = नमस्कारः *namaḥ + kārah = namaskārah*, adoration; (but नमः कृत्वा *namaḥ kṛtvā*, having performed adoration.)

पुरः + कृत्य = पुरस्कृत्य *purah + kṛitya = puraskṛitya*, having preferred.

तिरः + कारी = तिरस्कारी *tirah + kārī = tiraskārī*, despising. In तिरः *tirah* the change is considered optional. (Pân. VIII. 3, 42.)

2. The words निः *niḥ*, दुः *duḥ*, वहिः *vahiḥ*, आविः *āviḥ*, प्रादुः *prāduḥ*, चतुः *chatuḥ*, if compounded with words beginning with क् *k*, ख् *kh*, प् *p* or फ् *ph*, take ष् *sh* instead of final Visarga. (Pân. VIII. 3, 41.)

Ex. निः + कामः = निष्कामः *niḥ + kāmah = nishkāmaḥ*, loveless.

निः + फलः = निष्फलः *niḥ + phalah = nishphalah*, fruitless.

आविः + कृतं = आविष्कृतं *āviḥ + kṛitam = āvishkṛitam*, made manifest.

दुः + कृतं = दुष्कृतं *duḥ + kṛitam = dushkṛitam*, badly done, criminal.

चतुः + कोणं = चतुष्कोणं *chatuḥ + koṇam = chatushkoṇam*, square.

III. Nouns in अस् as, इस् is, उस् us, before certain Taddhita Suffixes.

1. Before the Taddhita suffixes मत् *mat*, वत् *vat*, विन् *vin*, and वल *vala*, the final स् s appears as स् s or ष् *sh* (§ 100).

Ex. तेजः + विन् = तेजस्विन् *tejaḥ + vin = tejasvin*, with splendour.

ज्योतिः + मत् = ज्योतिष्मत् *jyotiḥ + mat = jyotishmat*, with light.

रजः + वल = रजस्वल *rajaḥ + vala = rajasvala*, a buffalo.

2. Before Taddhita suffixes beginning with त् *t*, the स् *s*, preceded by इ *i* or उ *u*, is changed into ष *sh*, after which the त् *t* becomes ट् *ṭ*.

Ex. अर्चिः + त्वं = अर्चिष्ट्वं *archiḥ + tvam = archisṭvām*, brightness.

चतुः + तयं = चतुष्टयं *chatuḥ + tayam = chatusṭayam*, the aggregate of four.

3. Before the Taddhita suffixes पाश *pāśa*, कल्प *kalpa*, क *ka*, and in composition with the verb काम्यति *kāmyati*, nouns in अस् *as* retain their final स् *s*, while nouns in इस् *is* and उस् *us* change it into ष *sh* (§ 100). (Pân. VIII. 3, 39.)

Ex. पयः + पाशं = पयस्पाशं *payah + pāśam = payaspāśam*, bad milk.

पयः + कल्पं = पयस्कल्पं *payah + kalpam = payaskalpam*, a little milk.

यशः + कः = यशस्कः *yaśah + kaḥ = yaśaskah*, glorious.

यशः + काम्यति = यशस्काम्यति *yaśah + kāmyati = yaśaskāmyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्पाशं *sarpiḥ + pāśam = sarpishpāśam*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpiḥ + kalpam = sarpishkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuḥ + kaḥ = dhanushkah*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuḥ + kāmyati = dhanushkāmyati*, he desires a bow.

§ 90. Nouns ending in radical र् *r* (§ 85) retain the र् *r* before the सु *su* of the loc. plur., and in composition before nouns even though beginning with surds.

Ex. वार् + सु = वार्षु *vār + su = vārshu*, in the waters.

गिर् + पतिः = गीर्पतिः *gir + patiḥ = gīrpatiḥ*, lord of speech.

In compounds, however, like गीर्पतिः *gīrpatiḥ*, the optional use of Visarga is sanctioned (Pân. VIII. 2, 70, vârt.), and we meet with गीःपतिः *gīḥpatiḥ*, धूःपतिः *dhūḥpatiḥ*, and धूर्पतिः *dhūrpatiḥ*; स्वःपतिः *svahpatiḥ* and स्वर्पतिः *svarpatiḥ*, lord of heaven; अहःपतिः *ahahpatiḥ* and अहर्पतिः *aharpatiḥ*, lord of the day.

अहर् *ahar*, the Pada base of अहन् *ahan*, day, is further irregular, because its final र् *r* is treated like स् *s* before the Pada-terminations, and in composition before words beginning with र् *r*: hence अहः + भिः = अहोभिः *ahah + bhiḥ = ahobhiḥ*; अहः + सु = अहःसु *ahah + su = ahahsu*; अहः + रात्रः = अहोरात्रः *ahah + rātraḥ = ahorātraḥ*, day and night. (Pân. VIII. 2, 68, vârt.)

§ 91. छ *chh* at the beginning of a word, after a final short vowel, and after the particles आ *ā* and मा *mā*, is changed to च्छ *chchh*.

Ex. तव + छाया = तव च्छाया *tava + chhâyā = tava chchhâyā*, thy shade.

मा + छिदत् = मा च्छिदत् *mā + chhidat = mā chchhidat*, let him not cut.

आ + छादयति = आ च्छादयति *ā + chhādayati = āchchhādayati*, he covers.

After any other long vowels, this change is optional.

बदरीछाया or बदरीच्छाया *badarīchchâyā* or *badarīchchhâyā*, shade of Badarîs.

In the body of a word, the change of छ *chh* into च्छ *chchh* is necessary both after long and short vowels.

Ex. इच्छति *ichchhati*, he wishes. म्लेच्छः *mlechchhaḥ*, a barbarian. (Pân. VI. 1, 73-76.)

§ 92. Initial श *ś*, not followed by a hard consonant, may be changed into छ *chh*, if the final letter of the preceding word is a hard consonant or ण् *ṇ* (for न् *n*). (Pāṇ. VIII. 4, 63.)

Ex. वाक् + शतं = वाक्शतं or वाक्छतं *vāk + śatam = vākśatam* or *vākchhatam*, a hundred speeches.

परिव्राट् + शेते = परिव्राट् शेते or परिव्राट्छेते *parivrāṭ + śete = parivrāṭ śete* or *parivrāṭ chhete*, the beggar lies down.

महत् + शकटं = महश्शकटं or महच्छकटं *mahat + śakaṭam = mahach śakaṭam* or *mahach chhakaṭam*, a great car.

तत् + श्लोकेन = तच्छ्लोकेन *tat + ślokena = tachchhlokena*, by that verse.

धावन् + शशः = धावश्शशः or धावश्छशः *dhāvan + śaśaḥ = dhāvañ śaśaḥ* or *dhāvañ chhaśaḥ*, a running hare.

अप् + शब्दः = अप्शब्दः or अप्छब्दः *ap + śabdaḥ = ap śabdaḥ* or *apchhabdaḥ*, the sound of water.

§ 93. If ह् *h*, घ् *gh*, ढ् *ḍh*, ध् *dh*, or भ् *bh* stand at the end of a syllable which begins with ग् *g*, ङ् *ṅ*, ढ् *ḍ*, or ब् *b*, and lose their aspiration as final or otherwise, the initial consonants ग् *g*, ङ् *ṅ*, ढ् *ḍ*, or ब् *b* are changed into घ् *gh*, ढ् *ḍh*, ध् *dh*, भ् *bh*.

Ex. दुह् *duh*, a milker, becomes धुक् *dhuk*.

विश्वगुध् *viśvagudh*, all attracting, becomes विश्वघुत् *viśvaghut*.

बुध् *budh*, wise, becomes भुत् *bhut*.

§ 94. Table showing the *San* of Final *ith* Initial Cons *mts.*

	I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
FINAL.	INPAUS.	Ā	Ā&c.	K	KH	G	GH	CH	CHH	J	JH	Ñ	Ṭ	TH	Ḍ	DH	Ṇ
I.	K	ga	gā	..	gg	ggh	gānñ	..	..	gī	gjh	gānñ	..	..	gđ	gdh	gñnñ
II.	Ñ	ñia [^] nā	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
III.	Ṭ	da	dā	..	dq	dgh	dānñ	..	..	dj	djh	dānñ	..	..	dđ	dđh	dñnñ
IV.	Ṇ	ñia [^] nā	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
V.	Ṭ	da	dā	..	dq	dgh	dānñ	chch	chchh	jī	jjh	jānñ	ṭṭ	ṭṭh	dđ	dđh	dñnñ
VI.	Ṇ	ñna [^] nā	..	..	..	..	..	ñsch	ñschh	ñj	ñjh	ññ	ñshṭ	ñshṭh	nđ	nđh	nñ
VII.	P	ba	bā	..	bg	bgh	bānñ	..	..	bj	bjh	bñmñ	..	..	bđ	bđh	bñmñ
VIII.	M	..	..	ñk(ñk)	ñgh(ñg)	ñgh(ñgh)	ññ(ññ)	ñch(ñch)	ñchh(ñchh)	ñj(ñj)	ñjh(ñjh)	ññ(ññ)	ñṭ(ñṭ)	ñṭh(ñṭh)	ñđ(ñđ)	ñđh(ñđh)	ññ(ññ)
IXa.	H and R exc. ĀH and ĀḤ	ra	rā	χk hk	rg	rggh	rñ	sch	schh	rj	rjh	rñ	sḥṭ	sḥṭh	rđ	rđh	rñ
IXb.	ĀH ĀḤ (not ĀR)	āa	āā	id.	āg	āgh	āñ	id.	id.	āj	ājh	āñ	id.	id.	āđ	āđh	āñ
		o'	oā	id.	og	ogh	oñ	id.	id.	oj	ojh	oñ	id.	id.	ođ	ođh	on

	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
FINAL.	T	TH	D	DH	N	gñnñ	PH	B	BH	M	Y	R	L	S	Ṣ	SH	S	H
I.	K	..	gd	gdh	gñnñ	..	..	gb	gbh	gmñm	gy	gr	gl	gv	ḳṣ ḳchh	..	..	g-h ggh
II.	Ñ	..	..	..	..	..	..	..	..	..	..	..	..	..	ñṣñkṣñkchh	ñsḥñkṣḥ	ñṣñkṣ	..
III.	Ṭ	..	dđ	dđh	dñnñ	..	..	ḍb	ḍbh	ḍmñm	ḍy	ḍr	ḍl	ḍv	ṭṣ ṭchh	..	ṭṣ ṭtṣ	ḍ-h ḍđh
IV.	Ṇ	..	..	..	..	..	..	..	..	..	..	..	..	..	ñṣñtṣñṭchh	ñsḥñtṣḥ	ñṣñtṣ	..
V.	Ṭ	..	dđ	dđh	dñnñ	..	..	ḍb	ḍbh	ḍmñm	ḍy	ḍr	ll	ḍv	(cḥṣ) cḥchh	..	..	ḍ-h ḍđh
VI.	Ṇ	ñsṭ	ñsth	..	..	..	..	..	..	..	..	..	ll	..	ñṣñcḥṣñcḥchḥñchḥ	..	ñṣñtṣ	..
VII.	P	..	bđ	bđh	bñmñ	..	..	bb	bbh	bñmñ	by	br	bl	bv	p̣ṣ p̣chh	..	..	b-h bbh
VIII.	M	ñṭ(ñṭ)	ñṭh(ñṭh)	ñđ(ñđ)	ññ(ññ)	ñp̣(ñp̣)	ñp̣h(ñp̣h)	ñb(ñb)	ñbh(ñbh)	ñm(ñm)	ñy	ñr	ñl	ñv	ñṣ	ñsḥ	ñṣ	ñh
		..	..	..	..	..	..	..	..	..	ñy	ñr	ñl	ñv	..	..	..	..
IXa.	H and R exc. ĀH and ĀḤ	st	sth	rd	rñ	pp̣ hp̣	pp̣h hp̣h	rb	rbh	rñ	ry	̣r	rl	rv	ṣṣ hṣ	sḥsḥ hṣsḥ	sṣ hṣ	rh
IXb.	ĀH ĀḤ (not ĀR)	id.	id.	āđ	āđh	id.	id.	āb	ābh	ām	āy	ār	āl	āv	id.	id.	id.	āh
		id.	id.	ođ	ođh	id.	id.	ob	obh	om	oy	or	ol	ov	id.	id.	id.	oh

Table showing the Sandhi of Final and Initial Consonants.

FINAL.	I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
	IN PAUSÁ.	ख	ख	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट	ठ	ड	ढ	ण
I.	क् (ग्)	ग	गा	.	ग	गघ	गङ	...	...	गज	गझ	गञ	...	...	गड	गढ	गण
II.	इ	...	इङ	...	...	...	...	...	...	...	...	...	...	...	...	...	...
III.	ए	ड (इ)	डा	...	झ	घ	ङ	...	...	...	...	...	...	...	...	...	...
IV.	ण	...	ख	...	...	...	...	...	...	...	...	...	...	...	...	...	...
V.	त्	त् (ट्)	द	दा	...	द	दङ	...	...	...	...	...	...	...	...	...	...
VI.	न्	...	न्	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VII.	प्	प् (ब)	ब	बा	...	भ	भङ	...	...	...	...	...	...	...	...	...	...
VIII.	म्	म् (ं)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IX a.	: and र्	:	र	रा	...	र	रङ	...	...	...	...	...	...	...	...	...	...
ख. ख: and छा:			...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IX b.	छा:	id.	छा	छा	...	छा	छाङ	...	...	...	...	...	...	...	...	...	...
ख: (not खर्)		id.	खो	खो	...	खो	खोङ	...	...	...	...	...	...	...	...	...	...

Note—I. The sign ... means that no change takes place in the initial or final letter. II. The sign ^, where a letter, indicates that it is to be preceded by a short: the sign ^, that it is preceded by a long: the sign o, that the letter is to be eliminated. III. In col. IX b, id. means that the form is the same as in col. IX a. IV. The sign ~ is used to distinguish the real and the optional Anusvāra.

FINAL.	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
	त	थ	द	ध	न	प	फ	ब	भ	म	य	र	ल	व	श	ष	स	ह
I. क्	...	...	ग्द	ग्य	ग्नङ्	...	...	ग्व	ग्भ	गमङ्	ग्य	ग्र	गल	ग्व	क्शक्छ	...	...	ग्हग्य
II. ङ्	...	...	...	...	...	...	...	...	...	...	...	...	...	...	ङ्श	ङ्प	ङ्स	...
III. ढ्	...	...	ङ्द	ङ्ध	ङ्गन	...	...	ङ्ब	ङ्भ	ङ्मरम	ङ्प	ङ्	ङ्	ङ्	ङ्शङ्छ	...	...	ङ्सङ्सङ्
IV. ण्	...	...	...	...	...	...	...	...	...	...	...	...	...	...	ण्श	ण्प	ण्स	...
V. त्	...	...	ह्	ह्	ह्नव	...	...	ह्	ह्र	ह्रन्म	ह्र	ह्र	ह्र	ह्र	(ह्र)छ	...	...	ह्रह्र
VI. न्	स्त	स्त	...	...	...	...	...	...	...	...	...	...	...	...	श	...	...	...
VII. प्	...	...	प्	भ	भ्रस	...	...	भ्र	भ्र	भ्रन्म	भ्र	भ्र	भ्र	भ्र	प्शप्छ	...	...	भ्रह्रभ्र
VIII. म्	त(त्त) 'ष(न्य) 'द(न्द) 'ध(न्ध) 'न(त्त) 'प(म्प) 'फ(म्फ) 'व(स्व) 'भ(म्भ) 'म(म्म)	...	...	...	...	...	...	...	...	...	...	...	...	...	श	ष	स	ह
IXa. :and exc. स:and स्या:	स्त	स्य	दे	धे	ने	पे	फे	वे	भे	मे	ये	रे	ले	वे	शा	ष्व	स्व	हे
IXb. स्या: स्य:(not स्यर्)	id.	id.	आद	आथ	आन	id.	id.	आव	आभ	आम	आय	आर	आल	आव	id.	id.	id.	आह
	id.	id.	ओद	ओथ	ओन	id.	id.	ओव	ओभ	ओम	ओय	ओर	ओल	ओव	id.	id.	id.	ओह



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§ 97. The न् n of नु nu, the sign of the Su conjugation, and the न् n of ना ná, the sign of the Krî conjugation, are not changed into ण् ṇ in the two verbs तृप् trip and क्षुभ् kshubh (Pân. VIII. 4, 39). Hence

तृप्नोति *tripnoti*, he pleases *. क्षुभ्नाति *kshubhnâti*, he shakes.

But शृणोति *śṛiṇoti*, he hears. पुष्णाति *puṣhṇâti*, he nourishes.

क्षुभाण *kshubhâṇa*, imper. shake.

Table showing the Changes of न् n into ण् ṇ.

चृ ri,	in spite of intervening Vowels, Gutturals (including ह h and Anusvâra), Labials (including व v), and य y,	change न् n into ण् ṇ	if there follow Vowels, or न् n, म् m, य y, व v.
चृ ri,			
चृ ri,			
र r,			
ष sh,			

§ 98. The changes here explained of न् n in the middle of simple words, (whether it belongs to a suffix or a termination,) are the most important to remember. But न् n is likewise liable to be changed into ण् ṇ when it occurs in the second part of a compound the first part of which contains one of the letters चृ ri, चृ ri, र r, or ष sh, and particularly after certain prepositions. Here, however, the rules are much more uncertain, and we must depend on the dictionary rather than on the grammar for the right employment of the dental or lingual nasals. The following rules are the most important :

1. The change of न् n into ण् ṇ does not take place unless the two members of the compound are combined so as to express a single conception. Hence बार्ध्नी *bârdhrî*, a leathern thong, + नस *nasa*, nose, gives बार्ध्नीणसः *bârdhrîṇasaḥ*, if it is the name of a certain animal ; according to Wilson, of a goat with long ears ; according to others, of a rhinoceros, or a bird. (Uṇâdi-Sûtras, ed. Aufrecht, s. v. Pân. VIII. 4, 3.) But चर्मन् *charman*, leather, + नासिका *nâsikâ*, nose, gives चर्मनासिकः *charmanâsikah*, if it means having a leathern nose. An important exception is सर्वनामन् *sarvanâman*, a technical term for pronouns, (सर्वे *sarva* being the first in their list,) which Pânini himself employs with the dental न् n only. (Pân. I. 1, 27.) Other proper names not following the general rule, are त्रिनयनः *trinayanaḥ*†,

* In the Veda we find तृप्नुहि *tripṇuhi*, Rv. II. 16, 6 ; तृप्णवः *tripṇavaḥ*, Rv. III. 42, 2.

† The Sârasvatî says संज्ञायां वा, that the n is optionally changed when Trinayanaḥ is a name. Hence त्रिनयनः *trinayanaḥ* or त्रिणयनः *triṇayanaḥ*. १. १६. २३.

three-eyed, name of Śiva; रघुनन्दनः *raghunandanah*, name of Râma; स्वर्भानुः *svarbhānuh*, name of Rahu, &c.

Words to be remembered :

अग्रणीः *agranīh*, first, principal, from अग्र *agra*, front, and नी *nī*, to lead.

ग्रामणीः *grāmanīh*, head borough, from ग्राम *grāma*, multitude, and नी *nī*, to lead.

वृत्रघ्नः *vṛitraghnah*, Indra, killer of Vṛitra; but वृत्रहणं *vṛitrahaṇam*, acc. of वृत्रहन् *vṛitrahan*. (Pân. VIII. 4, 12; 22.)

गिरिनदी or गिरिणदी *girinadī* or *giriṇadī*, mountain-stream.

पराह्णं *parāhnam*, afternoon, from परा *parā*, over, and अहन् *ahan*, day; but सर्वाह्णः *sarvāhṇah*, the whole day, from सर्व *sarva*, all, and अहन् *ahan*, day; and the same whenever the first word ends in अ *a*. (Pân. VIII. 4, 7.)

There are minute distinctions, according to which, for instance, क्षीरपानं *kshîrapānam* if it means the drinking of milk, or a vessel for drinking milk, कंसः क्षीरपानः *kamsah kshîrapānah*, may be pronounced with dental or lingual न् *n* (न् *n* or ण् *ṇ*); but if it is the name of a tribe who live on milk, it must be pronounced क्षीरपाणः *kshîrapāṇah*, milk-drinking. (Pân. VIII. 4, 9 and 10.) In the same manner दर्भवाहणं *darbhavāhanam*, a hay-cart, is spelt with lingual ण् *ṇ*; while in ordinary compounds, such as इन्द्रवाहनं *indravāhanam*, a vehicle belonging to Indra, the dental न् *n* remains unchanged. (Pân. VIII. 4, 8.)

2. In a compound consisting of more than two words the न् *n* of any one word can only be affected by the word immediately preceding. Hence माषवापेण *māsha-vāpeṇa*, by sowing beans; but माषकुम्भवापेन *māsha-kumbha vāpena*, by sowing from a bean-jar. (Pân. VIII. 4, 38.)

3. In a compound the change of न् *n* into ण् *ṇ* does not take place if the first word ends in ग् *g*.

Ex. ऋक् + अयनं = ऋगयनं *rik + ayanam = ṛigayanam*.

Some grammarians restrict this to proper names. (Pân. VIII. 4, 3, 5.)

Or if it ends in श् *sh*, and the next is formed by a primary suffix with न् *n*.

Ex. निः + पानं = निष्पानं *niḥ + pānam = nishpānam*.

यजुः + पावनं = यजुष्पावनं *yajuh + pāvanam = yajushpāvanam*. (Pân. VIII. 4, 35.)

4. In compounds the न् *n* of nouns ending in न् *n*, and the न् *n* of case-terminations, if followed by a vowel, are always liable to change.

व्रीहिवापिन् *vṛīhivāpin*, rice-sowing, may form the genitive व्रीहिवापिणः *vṛīhivāpiṇah*; but also व्रीहिवापिनः *vṛīhivāpinah*.

व्रीहिवापाणि or व्रीहिवापानि *vṛīhivāpāni* or *vṛīhivāpāni*, nom. plur. neut.

व्रीहिवापेण or व्रीहिवापेन *vṛīhivāpeṇa* or *vṛīhivāpena*, instrum. sing.

Likewise feminines such as ब्रीहिवापिणी or ब्रीहिवापिनी *vrīhivāpiṇī* or *vrīhivāpinī*. (Kâś.-Vṛitti VIII. 4, 11.)

Note—The न् *n* of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to ण् *ṇ*. Thus खरपः *kharapaḥ* (i. e. donkey-keeper) becomes खारपायणः *khārapāyaṇaḥ*, the descendant of Kharapa. मातृभोगीणः *mātribhogīṇaḥ*, fit to be possessed by a mother, from मातृ *mātri*, mother, and भोगः *bhogaḥ*, enjoyment, with the adjectival suffix ईन *īna* (*samāsānta*), is always spelt with ण् *ṇ*. (See also § 98. 6.) Again, while गर्गभगिनी *gargabhaginī*, the sister of Garga, always retains its dental न् *n*, being an ordinary compound, गर्गभगिणी *gargabhaginī* would have the lingual ण् *ṇ*, if it was derived from गर्गभगः *gargabhagaḥ*, the share of Garga, with the adjectival suffix इन् *in*, fem. इनी *inī*, enjoying the share of Garga. Words which after they have been compounded take a new suffix are treated in fact like single words (*samānapada*), and therefore follow the general rule of § 96. (Pân. VIII. 4, 3. Kâś.-Vṛitti VIII. 4, 11, vârt.)

5. If the second part of the compound is monosyllabic, then the change of a final न् *n* followed by a terminational vowel, or of a terminational न् *n*, is obligatory. (Pân. VIII. 4, 12.)

Ex. वृत्रहन् *vṛitrahan*, Vritra-killer; gen. वृत्रहणः *vṛitrahanaḥ*; but दीर्घाह्नी *dīrghāhnī*. (Pân. VIII. 4, 7.)

सुरापः *surāpaḥ*, drinking surā; nom. plur. neut. सुरापाणि *surāpāṇi*.

क्षीरपः *kshīrapaḥ*, drinking milk; instrum. sing. क्षीरपेण *kshīrapena*.

6. If the second part of a compound contains a guttural, the change is obligatory, even though the second part be not monosyllabic. (Pân. VIII. 4, 13.)

Ex. हरिकामः *harikāmaḥ*, loving Hari; instrum. sing. हरिकामेण *harikāmena*; but अग्रगामिनि *agragāmini*. (Pân. VIII. 3, 92.)

शुष्कगोमयेण *śushkagomayeṇa*, instrum. sing. of शुष्कगोमय *śushkagomaya*; (शुष्क *śushka*, dry, गोमय *gomaya*, dung.)

7. Likewise after prepositions which contain an र् *r*, the न् *n* of primary affixes, such as अन् *ana*, अणि *ani*, अनीय *anīya*, इन् *in*, न *na* (if preceded by a vowel), and मान *māna*, is changed to ण् *ṇ*, but under certain restrictions. (Pân. VIII. 4, 29.)

Ex. प्रवपणं *pravapaṇam*; प्रमाणं *pramāṇam*; प्राप्यमाणं *prāpyamāṇam*.

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pân. VIII. 4, 30), and after verbs beginning and ending in consonants with any vowel but अ *a* (Pân. VIII. 4, 31); hence प्रयापणं and °नं *prayāpaṇam* and *prayāpanam*; प्रकोपणं or °नं *prakopaṇam* or *prakopanam*. Again, after verbs beginning in a vowel (not अ *a*) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + इंगनं = प्रेङ्गणं *pra + iṅganam = preṅgaṇam*; but प्र + कंपनं = प्रकंपनं *pra + kampanam = prakampanam*.

Lastly, there are several roots which defy all these rules, viz. भ्रा *bhṛá*, भृ *bhṛá*, पू *pū*, कम् *kam*, गम् *gam*, प्याय् *pyáy*, वेप् *vep*: hence प्रभानं *prabhānam* &c., never प्रभाणं *prabhāṇam*; प्रवेपनं *pravepanam*, never प्रवेपणं *pravepaṇam*.

8. After prepositions containing an र् *r*, such as अन्तर् *antar*, निर् *nir*, परा *pará*, परि *pari*, and प्र *pra*, and after दुर् *dur*, the change of न् *n* into ण् *n* takes place:

1. In most roots beginning with न् *n*. (Pân. VIII. 4, 14.)

प्र + नमति = प्रणमति *pra + namati = praṇamati*, he bows.

परा + नुदति = पराणुदति *pará + nudati = paraṇnudati*, he pushes away.

अन्तः + नयति = अन्तर्णयति *antaḥ + nayati = antarṇayati*, he leads in.

प्र + नायकः = प्रणायकः *pra + náyakah = praṇáyakah*, a leader.

The roots which are liable to this change of their initial न् *n* are entered in the Dhâtupâṭha, the list of roots of native grammarians, as beginning with ण् *n*. Thus we should find the root नम् *nam* entered as णम् *ṇam*, simply in order thus to indicate its liability to change.

2. In a few roots this change is optional if they are followed by Kṛit affixes, viz. (Pân. VIII. 4, 33.)

णिस् *nis*, to kiss; प्रणिंसितव्यं or प्रनिंसितव्यं *praniṁsitavyam* or *praniṁsitavyam*.

णिश्च *niksh*, to kiss; प्रणिश्चणं or प्रनिश्चणं *praniṁkshaṇam* or *praniṁkshaṇam*.

णिदि *nid*, to blame; प्रणिन्दनं or प्रनिन्दनं *praniṁndanam* or *praniṁndanam*.

3. In a few roots the initial न् *n* resists all change, and these roots are entered in the Dhâtupâṭha as beginning with न् *n*, viz. (Pân. VI. 1, 65, vârt.)

नृत् *nṛit*, to dance.

नन्द् *nand*, to rejoice.

नर्द् *nard*, to howl.

नक्क् *nakk*, to destroy.

नाट् *nāt*, to fall down, (Chur *.)

नाय् *nāth*, to ask.

नाध् *nādh*, to beg.

नृ *nṛí*, to lead.

Ex. परिनर्तनं *parinartanam*; परिनन्दनं *parinandanam*.

4. The root नश् *naś*, to destroy, changes न् *n* into ण् *n* only when its ण् *ṇ* is not changed to ष् *sh*. प्र + नश्यते = प्रणश्यते *pra + naśyate = praṇaśyate*; but प्र + नष्टः = प्रनष्टः *pra + naśṭaḥ = pranashṭaḥ*, destroyed. (Pân. VIII. 4, 36.)

5. In the root अन् *an*, to breathe, the न् *n* is changed to ण् *n* if the र् *r* is not separated from the न् *n* by more than one letter. Thus प्र + अनिति = प्राणिति *pra + aniti = prāṇiti*, he breathes; but परि + अनिति = पर्यनिति *pari + aniti = paryaniti* (Pâtanjali). The reduplicated aorist forms प्राणिणत् *prāṇiṇat*; the desiderative with परा *pará* is पराणिणिषति *paraṇi-nishati*. (Pân. VIII. 4, 19, 21.)

* It is not नट् *naṭ*, to dance, but नट् *naṭ* of the Chur class, and hence written with a long á. Siddh.-Kaum. vol. II. p. 41, note.

6. In the root हन् *han*, to kill, the न् *n* is changed except where ह् *h* has to be changed to घ् *gh*. (Pân. VIII. 4, 22.) Thus प्र + हन्यते = ग्रहण्यते *pra + hanyate = prahanyate*, he is struck down; अंतर्हण्यते *antarhanyate* (Pân. VIII. 4, 24); but प्र + म्रति = ग्रम्रति *pra + ghnanti = praghnanti*, they kill. Also ग्रहणम् *prahanaṇam*, killing.

The change is optional again where न् *n* is followed by म् *m* or व् *v*. (Pân. VIII. 4, 23.) Thus ग्रहन्मि or ग्रहणिमि *prahanmi* or *prahañmi*; ग्रहन्वः or ग्रहणवः *prahanvah* or *prahañvah*.

7. The न् *n* of नु *nu* of the Su and of ना *ná* of the Krî conjugation is changed to ण् *ṇ* in the verbs हि *hi*, to send, and मी *mí*, to destroy. (Pân. VIII. 4, 15.)

Ex. ग्रहिण्वन्ति *prahinṇvanti*; ग्रमीणन्ति *pramīṇanti*.

8. The न् *n* of the termination आनि *âni* in the imperative is changeable. (Pân. VIII. 4, 16.) Thus प्र + भवानि = ग्रभवानि *pra + bhavâni = prabhavâni*.

9. The न् *n* of the preposition नि *ni*, if preceded by प्र *pra*, परि *pari*, &c., is changed into ण् *ṇ* before the verbs (Pân. VIII. 4, 17) गद् *gad*, to speak, नद् *nad*, to shout, पत् *pat*, to fall, पद् *pad*, to go, the verbs called घु *ghu*, माङ्* *mâ*, to measure, मेङ् *me*, to change, सो *so*, to destroy, हन् *han*, to kill, या *yâ*, to go, वा *vâ*, to blow, द्रा *drâ*, to flee or to sleep, प्सा *psâ*, to eat, वप् *vap*, to sow or to weave, वह् *vah*, to bear, शम् *śam*, to be tranquil (*div*), चि *chi*, to collect, दिह् *dih*, to anoint.

The same change takes place even when the augment intervenes. (Pân. VIII. 4, 17, vârt.)

ग्रण्यगदत् *pranyagadat*; ग्रण्यनदत् *pranyanadat*.

§ 99. In all other verbs except those which follow गद् *gad*, the change of नि *ni* after प्र *pra*, परि *pari*, &c., is optional.

ग्रनिपचति or ग्रणिपचति *granipachati* or *prañipachati*.

Except again in verbs beginning with क *ka* or ख *kha*, or ending in श् *sh* (Pân. VIII. 4, 18), in which the न् *n* of नि *ni* remains unchanged.

ग्रनिकरोति *granikaroti*; ग्रनिखादति *granikhâdati*; ग्रनिपिनष्टि *pranipinashṭi*.

* Where it seemed likely to be useful, the Sanskrit roots have been given with their diacritical letters (*anubandhas*), but only in their Devanâgarî form. Pâṇini in enumerating the roots which change नि *ni* after प्र *pra*, परि *pari*, &c., into णि *ṇi*, mentions मा *mâ*, but this, according to the commentaries, includes two roots, the root माङ् *mâ(ñ)*, which forms मिमीते *mimīte*, he measures, and the root मेङ् *me(ñ)*, which forms मयते *mayate*, he changes. Where in this grammar the transcribed form of a root differs from its Devanâgarî original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus *śam (div)* means *śamyati*, or *śam* conjugated like *div*, and not *śamayate*.

Change of स् s into ष sh.

§ 100. A dental स् s (chiefly of suffixes and terminations*), if preceded by any vowel except अ, आ ā, or by क् k, र् r, ल् l, is always changed into the lingual ष sh, provided it be followed by a vowel, or by त् t, थ् th, न् n, म् m, य् y, or व् v; likewise by certain Taddhita suffixes, क् ka, कल्प kalpa, पाश páśa, &c.

If an inserted Anusvâra† or the Visarga or ष sh intervenes between the vowel and the स् s, the change into ष sh takes place nevertheless.

Ex. सर्पिस् *sarpis*, inflectional base; सर्पिः *sarpiḥ*, nom. sing. neut. clarified butter; instrum. सर्पिषा *sarpishā*; nom. plur. सर्पिंषि *sarpīmshi* (here the Anusvâra intervenes); loc. plur. सर्पिःषु *sarpiḥshu* (here the Visarga intervenes), or सर्पिष्षु *sarpishshu* (here the ष sh intervenes).

वाक्शु *vākshu*, loc. plur. of वाच् *vāch*, speech.

सर्वशक् + सु = सर्वशक्षु *sarvaśak + su = sarvaśakshu*, omnipotent.

चित्रलिख् (क्) + सु = चित्रलिक्षु *chitralikh (k) + su = chitralikshu*, painter.

गीर्षु *gīrshu*, loc. plur. of गिर् *gir*, speech.

कमल् + सु = कमल्लु *kamal + su = kamalshu*, naming the goddess Lakshmî.

ध्रोक्ष्यति *dhrokshyati*, fut. of दृह् *druh*, to hate; (here ह् h is changed to क् k, and the aspiration thrown on the initial द् d.)

पोक्ष्यति *pokshyati*, fut. of पुष् *push*, to nourish; (here ष sh is changed into क् k.)

सर्पिः + कः = सर्पिष्कः *sarpiḥ + kaḥ = sarpishkaḥ*; adj. formed by क् ka, having clarified butter.

सर्पिः + तरः = सर्पिष्टरः *sarpiḥ + taraḥ = sarpishṭaraḥ*; (here the त् t of तरः *taraḥ* is changed into ट् ṭ, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गीस्तार *gīstarā*. (Pân. VIII. 3, 101.)

सर्पिः + मत् = सर्पिष्मत् *sarpiḥ + mat = sarpishmat*, having clarified butter.

* The स् s must not be a radical स् s; hence सुपिसौ *supisau*, because the स् s belongs to the root पिस् *pis*. (Pân. VIII. 3, 59.) Yet आशिषः *āsishah*, from root शास् *śās*. The rules do not apply to final स् s; hence अग्निस्तत्र *agnis tatra*. (Pân. VIII. 3, 55.)

† The Anusvâra must be what Sanskrit grammarians call *num*, it must not represent a radical nasal; hence, even if we write पुंसु *pumsu*, loc. plur. of पुंस् *pums*, man, Pada base पुम् *pum*, it does not become पुंषु *pumshu*. (Pân. VIII. 3, 58.) According to Bopp and other European grammarians, who do not limit the Anusvâra to the inserted Anusvâra, we should have to write either पुंषु *pumshu*, or, if we wish to preserve the स् s, पुन्सु *punsu*. According to Pânini, however, पुंसु *pumsu* is the right form. The Sârasvatî prescribes पुंक्षु *pumkshu*.

Table showing the Changes of स् s into ष sh.

Any Vowels except अ, आ ^ā , (in spite of inserted Anusvâra, Visarga, or sibilant intervening,) also क् k, र् r, ल् l if immediately preceding,	change स् s into ष sh	if there follow Vowels, or त् t, थ् th, न् n, म् m, य् y, व् v.
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§ 101. The same rule produces the change of स् s into ष sh in roots beginning with स् s, if reduplicated, provided the vowel of the reduplicated syllable is not अ, आ ^ā: Ex. स्वप् *svap*, to sleep; Redupl. Perf. सुष्वाप *sushvâpa*, I have slept. सिध् *sidh*, Des. सिधित्सति *sishitsati*. This rule is liable to exceptions.

§ 102. Again, many roots beginning with स् s change it into ष sh after prepositions requiring such a change, viz. अति *ati*, over, अनु *anu*, after, अपि *api*, upon, अभि *abhi*, towards, नि *ni*, in, निर् *nir*, out, परि *pari*, round, प्रति *prati*, towards, वि *vi*, away: Ex. अभि + स्तौति = अभिष्टौति *abhi + stauti = abhishtauti*, he praises. The same change takes place even after the augment has been added, in which case the स् s is really preceded by an अ a: Ex. अभ्यष्टौत् *abhyashtaut*, he praised. Some verbs, after these prepositions, keep the ष sh in the reduplicated perfect: Ex. सिच् *sich*, to sprinkle; अभिषिञ्चति *abhishinçhati*, he sprinkles; अभिषिषेच *abhishishecha*, he has sprinkled. In the intensive सिच् *sich* does not follow this rule; hence अभिसेसिच्यते *abhisesichyate* (Pân. VIII. 3, 112); but in the desiderative स् s is changed, अभिषिषिष्यति *abhishishikshati*. Many other cases must be learnt from the dictionary or from Pânini.

§ 103. In order to give an idea of the minuteness of the rules as collected by native grammarians, and of the complicated manner in which these rules are laid down, the following extracts from Pânini have been subjoined, though they by no means exhaust the subject according to the views of native grammarians. It need hardly be added that beginners should not attempt to burden their memory with these rules, though a glance at them may be useful by giving them an idea of the intricacies of Sanskrit grammar.

Native grammarians enumerate all monosyllabic verbs beginning with स् s, and followed by a vowel or by a dental consonant, (likewise स्मिद् *smi*, to smile, स्विद् *svid*, to sweat, स्वद् *svad*, to taste, स्वंज् *svañj*, to embrace, स्वप् *svap*, to sleep,) as if beginning with ष sh. Thus they write षिध् *shidh*, ष्ठा *shthâ*, ष्मि *shmi*. (Pân. VI. 1, 64.)

This is not done with सृप् *srip*, to go, सृज् *srij*, to let off, स्तृज् *strî*, to cover, स्तृज् *strî*, to cover, स्तै *styai*, to sound, सेक् *sek*, to go, सृ *sri*, to go, in order to show that their initial स् s is not liable to be changed into ष sh under any circumstances.

They then give the general rule that this initial ष sh is to be changed into स् s, in all these verbs, except ष्ति *shthiv*, to spit, and ष्वक् *shvashk*, to go, (and according to some in ष्टै *shthyai*, Sâr.,) unless where ष sh is enjoined a second time.



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5. After the prepositions अनु *anu*, वि *vi*, परि *pari*, अभि *abhi*, नि *ni*, स्यद् *syand* may take ष *sh*, except when applied to living beings. (VIII. 3, 72.)
6. After the prep. वि *vi*, स्कंदिर् *skand* may take ष *sh*, though not in the past participle in त *ta* (VIII. 3, 73), but after the prep. परि *pari*, throughout, even in the past participle (VIII. 3, 74). परिष्कन्नः or परिस्कन्नः *parishkannah* or *pariskannah*.
7. After the prep. निर् *nir*, नि *ni*, वि *vi*, the verbs स्फुर् *sphur* and स्फुल् *sphul* may take ष *sh*. (VIII. 3, 76.)
8. After the prep. वि *vi*, स्कम् *skambh* must always take ष *sh*. (VIII. 3, 77.)
9. The verb अस् *as*, after dropping its initial vowel, takes ष *sh* after prepositions which cause such a change, and after प्रादुर् *prádur*, if the ष *sh* is followed by य *y* or a vowel (VIII. 3, 87). अभिष्यात् *abhishtyát*. प्रादुःष्यात् *práduḥshyát*. प्रादुःषन्ति *práduḥshanti*.
10. The verb स्वप् *svap*, when changed to सुप् *sup*, takes ष *sh*, after सु *su*, वि *vi*, निर् *nir*, दुर् *dur* (VIII. 3, 88). सुषुप्तः *sushuptah*. दुःषुप्तः *duḥshuptah*.

Exceptional cases, where स् *s* is used, and not ष *sh*:

11. The verb सिच् *sich*, followed by the intensive affix (VIII. 3, 112). अभिसेसिच्यते *abhisesichyate*.
12. The verb सिध् *sidh*, signifying to go (VIII. 3, 113). परिसेधति *parisedhati*.
13. The verb सह् *sah*, if changed to सोढ् *sodh* (VIII. 3, 115). परिसोढुं *parisodhum*.
14. The verbs स्तम् *stambh*, सिव् *siv*, सह् *sah*, in the reduplicated aorist (VIII. 3, 116). पर्यसीषहत् *paryasíshahat*.
15. The verb सु *su*, followed by the affixes of the 1st future, the conditional, or the desiderative (VIII. 3, 117). अभिसोष्यति *abhisoshyati*. अभिसुसूः *abhisusûḥ*.
16. The verbs सद् *sad*, खञ् *svañj*, in the reduplicated perfect (VIII. 3, 118). अभिषसाद् *abhishasáda*. अभिषस्वजे *abhishasvaje*.
17. The verb सद् *sad*, optionally, if preceded by the augment (VIII. 3, 119). न्यसीदत् or न्यसीदत् *nyashídat* or *nyasídat*.

§ 104. There are many compounds in which the initial स् *s* of the second word is changed to ष *sh*, if the first word ends in a vowel (except *á*). Ex. युधिष्ठिर *yudhishtṭhira*, from युधि *yudhi*, in battle, and स्थिर *sthira*, firm; सुष्ठु *sushtṭhu*, well; दुष्ठु *dushtṭhu*, ill; सुषमा *sushamá*, beautiful, विषमः *vishamah*, difficult, from समः *samah*, even; त्रिष्टुब् *trishṭubh*, a metre; अग्नीषोमौ *agníshomau*, Agni and Soma; मातृष्वसृ *mātrishvasṛi*, mother's sister; पितृष्वसृ *pitṛishvasṛi*, father's sister; गोष्ठः *goshṭhah*, cow-stable; अग्निष्टोमः *agnishṭomah*, a sacrifice; ज्योतिष्टोमः *jyotishṭomah*, a sacrifice, (here the final स् *s* of ज्योतिस् *jyotis* is dropt.) In तुरासाह् *turásáh*, a name of Indra, and similar compounds, स् *s* is changed to ष *sh* whenever ह् *h* becomes ढ् *ṭ*: nom. तुराषाद् *turáshát*; acc. तुरासाहं *turásāham*. (Pân. VIII. 3, 56.)

Change of Dental ध् *dh* into Lingual ढ् *ḍh*.

§ 105. The ध् *dh* of the second pers. plur. Âtm. is changed to ढ् *ḍh* in the reduplicated perfect, the aorist, and in षीध्वं *shídhvam* of the benedictive, provided the ध् *dh*, or the षी *shí* of षीध्वं *shídhvam*, follows immediately an inflective root ending in any vowel but अ, आ *á*. (Pân. VIII. 3, 78.)

Ex. कृ *kṛi*; Perf. चकृद्धे *chakṛidhve*.

च्यु *chyu*; Aor. अच्योद्धं *achyodhvam*.

प्लु *plu*; Bened. प्लोषीद्धं *ploshídhvam*.

But क्षिप् *kship*; Aor. अक्षिब्धं *akshibdhvam*.

यज् *ya_j*; Bened. यक्षीध्वं *yakshīdhvam*.

If the same terminations are preceded by the intermediate इ *i*, and the इ *i* be preceded by य *y*, र *r*, ल *l*, व *v*, ह *h*, the change is optional.

Ex. लु *lu*; Perf. लुलुविध्वे *luluvidhve* or लुलुविद्धे *luluvidḍhe*.

लु *lu*; Aor. अलविध्वं *alavidhvam* or अलविद्धं *alaviḍḍham*.

लु *lu*; Bened. लविषीध्वं *lavishīdhvam* or लविषीद्धं *lavishīḍḍham*.

But बुध् *budh*; Aor. अबोधिध्वं *abodhidhvam*.

Rules of Internal Sandhi.

§ 106. The phonetic rules contained in the preceding paragraphs (§ 32–94) apply, as has been stated, to the final and initial letters of words (*padas*), when brought into immediate contact with each other in a sentence, to the final and initial letters of words formed into compounds, and to the final letters of nominal bases before the Pada-terminations, and before certain secondary or Taddhita suffixes, beginning with any consonant except य *y*.

There is another class of phonetic rules applicable to the final letters of nominal (*prātipadika*) and verbal bases (*dhātu*) before the other terminations of declension and conjugation, before primary or Kṛit suffixes, and before secondary or Taddhita suffixes, beginning with a vowel or य *y*. Some of these rules are general, and deserve to be remembered. But in many cases they either agree with the rules of External Sandhi, or are themselves liable to such numerous exceptions that it is far easier to learn the words or grammatical forms themselves, as we do in Greek and Latin, than to try to master the rules according to which they are formed or supposed to be formed.

The following are a few of the phonetic rules of what may be called *Internal Sandhi*. The student will find it useful to glance at them, without endeavouring, however, to impress them on his memory. After he has learnt that द्विष् *dvish*, to hate, forms द्वेषि *dveshmi*, I hate, द्वेषि *dvekshi*, thou hatest, द्वेषि *dveshṭi*, he hates, अद्वेष्ट *adveṣṭ*, he hated, द्विद्धि *dviḍḍhi*, Hate! द्विष्ट *dviṣṭ*, a hater, द्विषः *dvishah*, of a hater, द्विष्टसु *dviṣṭsu*, among haters,—he will refer back with advantage to the rules, more or less general, which regulate the change of final ष *sh* into क् *k*, ट् *ṭ*, ड् *ḍ*, &c.; but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs.

1. *Final Vowels.*

§ 107. No hiatus is tolerated in the middle of Sanskrit words. Words such as प्रउग *prauḡa*, fore-yoke, तितउ *titaü*, sieve, are isolated exceptions. The hiatus in compounds, such as पुरएता *pura-étá*, going in front, नमउक्तिः *nama-uktiḥ*, saying of praise, which

is produced by the elision of a final स् before certain vowels, has been treated of under the head of External Sandhi. (§ 84. 2.)

§ 108. Final अ *a* and आ *ā* coalesce with following vowels according to the general rules of Sandhi.

तुद + अमि *tuda+ami* = तुदामि *tudāmi*, I beat.

तुद + इ *tuda+i* = तुदे *tude*, I beat, Âtm.

दान + इ *dāna+i* = दाने *dāne*, in the gift.

दान + ई *dāna+i* = दाने *dāne*, the two gifts.

If we admit the same set of terminations after bases ending in consonants and in short अ *a*, it becomes necessary to lay down some rules requiring final अ *a* to be dropt before certain vowels. Thus if अम् *am* is put down as the general termination of the acc. sing., as in वाचं *vāch-am*, it is necessary to enjoin the omission of final अ *a* of शिव *śiva* before the अं *am* of the acc. sing., in order to arrive at शिवं *śivam*. In the same manner, if अं *am* is put down as the termination of the 1. p. sing. impf. Par., and ए *e* as that of the 1. p. sing. pres. Âtm., we can form regularly अद्वेषं *advesh-am* and द्विषे *dviṣhe*; but we have to lay down a new rule, according to which the final अ *a* of तुद *tuda* is dropt, in order to arrive at the correct forms अनुदं *atud(a)-am* and तुदे *tud(a)e*. By following the system adopted in this grammar of giving two sets of terminations, and thus enabling the student to arrive at the actual forms of declension and conjugation by a merely mechanical combination of base and termination, it is possible to dispense with a number of these phonetic rules.

Again, in the declension of bases ending in radical आ *ā*, certain phonetic rules had to be laid down, according to which the final आ *ā* had to be elided before certain terminations beginning with vowels. Thus the dative शंखध्मा + ए *śaṅkhadhmā+e* was said to form शंखध्मे *śaṅkhadhme*, (to the shell-blower,) by dropping the final आ *ā*, and not शंखध्मै *śaṅkhadhmai*. Here, too, the same result is obtained by admitting two bases for this as for many other nouns, and assigning the weak base, in which the आ *ā* is dropt, to all the so-called Bha cases, the cases which Bopp calls the weakest cases (Pân. VI. 4, 140). Each of these systems has its advantages and defects, and the most practical plan is, no doubt, to learn the paradigms by heart without asking any questions as to the manner in which the base and the terminations were originally combined or glued together.

§ 109. With regard to verbal bases ending in long आ *ā*, many special rules have to be observed, according to which final आ *ā* is either elided, or changed to ई *ī* or to ए *e*. These rules will be given in the chapter on Conjugation. Thus

पुना + अंति *punā+anti* = पुनंति *punanti*, they cleanse.

पुना + मः *punā+mah* = पुनीमः *punīmah*, we cleanse.

दा + हि *dā+hi* = देहि *dehi*, Give!

§ 110. Final इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, if followed by vowels or diphthongs, are generally changed to य् *y*, व् *v*, र् *r*.

Ex. मति + ऐ = मत्यै *mati+ai=matyai*, to the mind.

जिगि + उः = जिग्युः *jigi+uh=jigyuh*, they have conquered.

भानु + ओः = भान्वोः *bhānu+oh=bhānvoh*, of the two splendours.

पितृ + आ = पित्रा *pitṛi+ā=pitrā*, by the father.

बिभी + अति = बिभ्यति *bibhī+ati=bibhyati*, they fear.

In some cases इ *i* and ई *ī* are changed to इय् *iy*; उ *u* and ऊ *ū* to उय् *uv*; च्च *ri* to रि *ri*; च्च *ri* to इर् *ir* and, after labials, to उर् *ur*.

Ex. शिश्रि + अयुः = शिश्रिययुः *śisri + athuh = śisriyathuh*, you (two) have gone.

भी + इ = भियि *bhī + i = bhiyi*, in fear.

यु + अंति = युवंति *yu + anti = yuvanti*, they join.

युयु + उः = युयुवुः *yuyu + uh = yuyuvuh*, they have joined.

सुषु + ए = सुषुवे *sushu + e = sushuve*, I have brought forth.

भू + इ = भुवि *bhū + i = bhuvi*, on earth.

मृ + अते = म्रियते *mṛi + ate = mriyate*, he dies.

गृ + अति = गिरति *grī + ati = girati*, he swallows.

पपृ + इ = पपुरि *papṛī + i = papuri*, liberal.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation. See बिभ्यति *bibhyati* from भी *bhī*, but जिह्रियति *jihriyati* from ह्री *hrī*.

§ 111. Final च्च *ri*, if followed by terminational consonants, is changed to इर् *ir*; and after labials to उर् *ur*.

गृ *grī*, to shout; Passive गीर्यते *gīr-yate*; Part. गीर्णः *gīrṇah*.

पृ *prī*, to fill; Passive पूर्यते *pūr-yate*; Part पूर्णः *pūrṇah*.

Before the य् *y* of the Passive, Intensive, and Benedictive, final इ *i* and उ *u* are lengthened, final च्च *ri* changed to रि *ri*, final च्च *ri* to इर् *ir* or उर् *ur*. (See § 390.)

§ 112. ए *e*, ऐ *ai*, ओ *o*, औ *au*, before vowels and diphthongs, are generally changed into अय् *ay*, आय् *āy*, अव् *av*, आव् *āv*.

दे + अते = दयते *de + ate = dayate*, he protects.

रै + ए = राये *rai + e = rāye*, to wealth.

गो + ए = गवे *go + e = gave*, to the cow.

नौ + अः = नावः *nau + ah = nāvah*, the ships.

Roots terminated by a radical diphthong (except ये *vye* in redupl. perf., Pân. vi. 1, 46) change it into आ *ā* before any affix except those of the so-called special tenses. (Pân. vi. 1, 45.)

दे + ता = दाता *de + tā = dātā*, he will protect.

दे + सीय = दासीय *de + sīya = dāsīya*, May I protect !

म्लै + ता = म्लाता *mlai + tā = mlātā*, he will wither.

शो + ता = शाता *śo + tā = śātā*, he will pare.

But in the Present ग्लै + अति = ग्लायति *glai + ati = glāyati*, he is weary.

2. Final Consonants.

§ 113. The rules according to which the consonants which can occur at the end of a word are restricted to क् *k*, ङ् *ṅ*, ट् *ṭ*, ण् *ṇ*, त् *t*, न् *n*, प् *p*, म् *m*, ल् *l*, ः *ḥ*, ः *m̐*, must likewise be observed where the last letter of a nominal or verbal base becomes final, i. e. where it is not followed by any derivative letter or syllable.

Thus the nominal base युध् *yudh*, battle, would in the vocative singular be

युध् *yudh*. Here, however, the ध् *dh* must be changed into द् *d*, because no aspirate is tolerated as a final (§ 54. 1); and द् *d* is changed into त् *t*, because no word can end in a soft consonant (§ 54. 2). वाच् *vāch*, speech, in the voc. sing. would change its च् *ch* into क् *k*, because palatals can never be final (§ 54. 3).

In अधोक् *adhok*, instead of अदोह् *adoh*, the aspiration of the final is thrown back on the initial द् *d* (§ 118). The final ह् *h* or घ् *gh*, after losing its aspiration, becomes ग् *g*, which is further changed to क् *k*.

§ 114. Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (§ 55). The final consonants of the base are then treated like other final consonants.

वाच् + स् = वाक् *vāch* + *s* = *vāk*, speech; nom. sing.

प्राञ्च् + स् = प्राङ् *prāñch* + *s* = *prāñ*, eastern; nom. sing. masc. Here प्राक् *prāñk*, which remains after the dropping of स् *s*, is, according to the same rule, reduced again to प्राङ् *prāñ*, the final nasal remaining guttural, because it would have been guttural if the final क् *k* had remained.

सुवल् + स् = सुवल् *suvalg* + *s* = *suval*, well jumping. Here, after the dropping of स् *s*, there would remain सुवल्क् *suvalk*; but as no word can end in two consonants, this is reduced to सुवल् *suval*. Before the Pada-terminations सुवल् *suvalg* assumes its Pada form सुवल् *suval* (§ 53); hence instrum. plur. सुवल्भिः *suvalbhiḥ*.

अहन् + स् = अहन् *ahan* + *s* = *ahan*, thou killedst; 2. p. sing. impf. Par.

अद्वेष् + त् = अद्वेद् *advēsh* + *t* = *advet*, he hated; 3. p. sing. impf. Par.

अदोह् + त् = अधोक् *adoh* + *t* = *adhok*, he milked; 3. p. sing. impf. Par.

Exceptions will be seen under the heads of Declension and Conjugation.

§ 115. With regard to the changes of the final consonants of nominal and verbal bases, before terminations, the general rule is,

1. Terminations beginning with sonant letters, require a sonant letter at the end of the nominal or verbal base.
2. Terminations beginning with surd letters, require a surd letter at the end of the nominal or verbal base.
3. In this general rule the terminations beginning with *vowels*, *semivowels*, or *nasals* are excluded, i. e. they produce no change in the final consonant of the base.

1. वच् + धि = वग्धि *vach* + *dhi* = *vagdhi*, Speak! 2. p. sing. imp. Par.

पृच् + ध्वे = पृग्ध्वे *prich* + *dhve* = *prigdhve*, you mix; 2. p. plur. pres. Âtm.

2. अद् + सि = अत्सि *ad* + *si* = *atsi*, 2. p. sing. pres. thou eatest.

अद् + ति = अत्ति *ad* + *ti* = *atti*, 3. p. sing. pres. he eats.

3. मरुत् + इ = मरुति *marut + i = maruti*, loc. sing. in the wind.

वच् + मि = वचमि *vach + mi = vachmi*, I speak.

ग्रथ् + यते = ग्रथ्यते *grath + yate = grathyate*, it is arranged.

Exceptions such as भिद् + नः = भिन्नः *bhid + naḥ = bhinnah*, divided, भज् + नः — भग्नः *bhaj + naḥ = bhagnah*, broken, must be learnt by practice rather than by rule.

§ 116. Aspirates, if followed by terminations beginning with any letter (except vowels and semivowels and nasals), lose their aspiration. (§ 54. 1.)

Ex. मामच् + ति = मामत्ति *māmath + ti = māmatti*, 3. p. sing. pres. Par. of the intensive मामच् *māmath*, he shakes much.

रुध् + ध्वे = रुद्ध्वे *rundh + dhve = runddhve*, 2. p. plur. pres. Âtm. of रुध् *rudh*, you impede.

लभ् + स्ये = लप्स्ये *labh + sye = lapsye*, I shall take.

But युध् + इ = युधि *yudh + i = yudhi*, loc. sing. in battle.

लोभ् + यः = लोभ्यः *lobh + yaḥ = lobhyaḥ*, to be desired.

क्षुभ् + नाति = क्षुभ्नाति *kshubh + nāti = kshubhnāti*, he agitates.

It is a general rule that two aspirates can never meet in ordinary Sanskrit.

§ 117. If final घ् *gh*, द् *dh*, ध् *dh*, भ् *bh* are followed by त् *t* or थ् *th*, they are changed to the corresponding soft letters, ग् *g*, ड् *d*, द् *d*, ब् *b*, but the त् *t* and थ् *th* are likewise softened, and the द् *d* receives the aspiration. See also § 128.

Ex. रुणध् + ति = रुणद्धि *runadh + ti = runaddhi*, he obstructs.

लभ् + तः = लब्धः *labh + taḥ = labdhaḥ*, taken.

रुध् + थः = रुद्धः *rundh + thaḥ = runddhaḥ* (also spelt रुध् *rundhaḥ*), you two obstruct.

रुध् + तः = रुद्धः *rundh + taḥ = runddhaḥ*, they two obstruct.

अबांध् + तं = अबान्द्धं *abāndh + tam = abānddham*, 2. p. dual aor. 1. Par. you two bound.

अबन्ध् + थाः = अबन्द्धाः *abandh + thāḥ = abanddhāḥ*, 2. p. sing. aor. 1. Âtm. thou boundest.

In अबान्द्धं *abānddham*, 2. p. dual aor. 1. Par., the aspiration of final ध् *dh* is not thrown back upon the initial ब् *b*, because it is supposed to be absorbed by the तं *tam* of the termination, changed into धं *dham*. The same applies to अबन्द्धाः *abanddhāḥ*, though here the termination थाः *thāḥ* was aspirated in itself.

§ 118. If घ् *gh*, द् *dh*, ध् *dh*, भ् *bh*, ह् *h*, at the end of a syllable, lose their aspiration either as final or as being followed by ध्व् *dhv* (not by धि *dhi*), भ् *bh*, स् *s*, they throw their aspiration back upon the initial letters, provided these letters be no other than ग् *g*, ड् *d*, द् *d*, ब् *b*. See § 93.

Ex. Inflective base बुध् *budh*, to know; nom. sing. भुत् *bhut*, knowing.

Instrum. plur. भुद्भिः *bhudbhiḥ*.

Loc. plur. भुत्सु *bhutsu*.

Second pers. plur. aor. Âtm. अभुद्धं *abuddhvam*.

Second pers. sing. pres. Intens. बोबोध् + सि = बोभोत्सि *bobodh + si = bobhotsi*.

Desiderative of दम् *dābh*, धिप्सति *dhipsati*, he wishes to hurt.

First pers. sing. fut. of बन्ध् + स्यामि = भंस्यामि *bandh + syāmi = bhantsyāmi*, I shall bind.

दह् *dah*, to burn; धक् *dhak*, nom. sing. a burner.

दुह् *duh*, to milk; अधुग्ध्वं *adhugdhvam*, 2. p. plur. impf. Âtm.: but 2. p. sing. imp. Par. दुग्धि *dugdhi*.

Note—दध् *dadh*, the reduplicated base of धा *dhá*, दधामि *dadhāmi*, I place, throws the lost aspiration of the final ध् *dh* back on the initial द् *d*, not only before ध्व् *dhv*, स् *s*, but likewise before त् *t* and थ् *th*, where we might have expected the application of § 117. दध् + तः = धत्तः *dadh + taḥ = dhattah*; दध् + थः = धत्थः *dadh + thaḥ = dhatthah*; दध् + से = धत्से *dadh + se = dhatse*; दध् + ध्वं = धद्ध्वं *dadh + dhvam = dhaddhvam*.

§ 119. If च् *ch*, ज् *j*, झ् *jh* are final, or followed by a termination beginning with any letter, except vowels, semivowels, or nasals, they are changed to क् *k* or ग् *g*.

Ex. Nominal base वाच् *vāch*; voc. वाक् *vāk*, speech.

Verbal base वच् *vach*; 3. p. sing. pres. वच् + ति = वक्ति *vach + ti = vakti*.

युञ्ज् + धि = युंजिधि *yuñj + dhi = yuñgdhi*, 2. p. sing. imp. Join!

But loc. sing. वाच् + इ = वाचि *vāch + i = vāchi*.

वाच् + य = वाच्य *vāch + ya = vāchya*, to be spoken.

वच् + मः = वचमः *vach + maḥ = vachmaḥ*, we speak.

वच् + वः = वच्चः *vach + vaḥ = vachvaḥ*, we two speak. (See also § 124.)

§ 120. श् *sh* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into ट् *t*.

Ex. Nominal base द्विष् *dvish*; nom. sing. द्विद् *dvit*, a hater.

Verbal base द्विष् *dvish*; 3. p. sing. impf. Par. अद्वेद् *advet*, he hated.

§ 121. Before verbal terminations beginning with स् *s*, it is treated like क् *k*.

Ex. द्वेष् + सि = द्वेक्षि *dvesh + si = dvekshi*, thou hatest; aor. अद्विक्षत् *advikshat*, he hated.

पोष्यति *pokshyati* (*posh + syati*), he will nourish.

§ 122. Before त् *t* or थ् *th* it remains unchanged itself, but changes त् *t* and थ् *th* into ट् *t* and थ् *th*.

Ex. द्विष् + तः = द्विष्टः *dvish + taḥ = dviṣṭah*, they (two) hate.

सर्पिष् + तमं = सर्पिष्टमं *sarpish + tamam = sarpisṭamam*, the best clarified butter.

This rule admits of a more general application, namely, that every dental त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, and स् *s*, is changed into the corresponding lingual, if preceded by ट् *t*, थ् *th*, ड् *ḍ*, ढ् *ḍh*, ण् *ṇ*, and श् *sh*. (Pân. VIII. 4, 41.)

Ex. द्विड् + धि = द्विड्धि *dvid + dhi = dvidḍhi*, hate thou.

मृड् + नाति = मृड्णाति *mṛiḍ + nāti = mṛiḍṇāti*.

ईड् + ते = ईडे *īḍ + te = īṭte*, he praises.

षट् + नां = षण्णां *ṣaṭ + nām = ṣaṇṇām*, of six.

षट् + नवतिः = षण्णवतिः *ṣaṭ + navatiḥ = ṣaṇṇavatiḥ*, ninety-six. (Pân. VIII. 4, 42, vârt.)

§ 123. Before other consonantal terminations श् *sh* is treated like ट् *t*.

Ex. द्विष् + ध्वं = द्विड्ध्वं *dvish + dhvam = dvidḍdhvam*, 2. p. plur. imp. Âtm. Hate ye

द्विष् + सु = द्विट्सु *dvish + su = dviṭsu*, loc. plur. among haters.



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Ex. (1) दुह् *duh*; nom. धुक् *dhuk*; instrum. plur. धुग्भिः *dhugbhiḥ*; loc. plur. धुक्षु *dhukshu*; part. pass. दुग्धः *dugdhaḥ*.

दृह् + तः = दृढः *drih + taḥ = dṛiḍhaḥ*, fast, is an exception.

Ex. (2) लिह् *lih*; nom. लिट् *liṭ*; instrum. plur. लिङ्भिः *liḍbhiḥ*; loc. plur. लिट्सु *liṭsu* (वाह् *vāh*, वाट्सु *vāṭsu*).

लिह् + तः = लीढः *lih + taḥ = līḍhaḥ*.

रुह् + तः = रूढः *ruh + taḥ = rūḍhaḥ*.

In लीढः *līḍhaḥ* and रूढः *rūḍhaḥ*, द् + त् *dh + t* are changed to द् + द् *dh + dh*, or, more correctly, to इ द् + द् *ḍ + dh* (§ 117); then the first इ *ḍ* is dropt and the vowel lengthened. The only vowel which is not lengthened is ऋ *ṛi*; e. g. वृह् + तः = वृढः *vṛih + taḥ = vṛiḍha*.

The vowel of सह् *sah* and वह् *vah* is changed into ओ *o* (Pân. VI. 3, 112), unless Samprasârana is required, as in the part. ऊढः *ūḍhaḥ*. (Pân. VI. 1, 15.)

§ 129. The final ह् *h* of certain roots (दुह् *druh*, मुह् *muh*, सुह् *snuh*, स्निह् *snih*) is treated either as घ् *gh* or द् *dh*. From दुह् *druh*, to hate, we have in compounds the nom. sing. ध्रुक् *dhruk* and ध्रुट् *dhruṭ* (Pân. VIII. 2, 33); past participle दुग्धः *drugdhaḥ* or दृढः *dṛiḍhaḥ*.

§ 130. The final ह् *h* of नह् *nah*, to bind, is treated as ध् *dh*.

Ex. उपानह् *upānah*, slipper; nom. sing. उपानत् *upānat*; instrum. plur. उपानद्भिः *upānadbhiḥ*.

Past part. pass. नह् + तः = नद्धः *nah + taḥ = naddhaḥ*, bound.

As to अनडुह् *anaduh*, ox, &c., see Declension.

§ 131. The स् *s* of the nominal bases ध्वस् *dhvas*, falling, and स्रस् *sras*, tearing, if final or followed by Pada-terminations, and the स् *s* of वस् *vas*, the termination of the part. perf. Par., before Pada-terminations only, is changed to त् *t* (Pân. VIII. 2, 72). See, however, § 173, 204.

Ex. ध्वस् *dhvas*, to fall; nom. sing. ध्वत् *dhvat*, nom. plur. ध्वसः *dhvasaḥ*, instrum. plur. ध्वद्भिः *dhvadbhiḥ*.

§ 132. Verbal bases ending in स् *s*, change it to त् *t*, before terminations of the general tenses beginning with स् *s*. (Pân. VII. 4, 49.)

Ex. वस् *vas*, to dwell; fut. वस् + स्यामि = वत्स्यामि *vas + syāmi = vatsyāmi*.

Before other terminations beginning with स् *s*, final स् *s* remains unchanged.

वस् + से = वस्से *vas + se = vasse*, thou dwellest.

सस् + सि = सस्सि *sas + si = sassi*, thou sleepest.

निस् + से = निस्से *nims + se = nimsse*, thou kissest.

पेपेस् + सि = पेपेष्थि *pepes + si = pepeshshi*, thou hurtest. (§ 100.)

In certain verbs final स् *s* is dropt before धि *dhi* of the imperative.

शास् + धि = शाधि *śās + dhi = śādhi*. (Pân. VI. 4, 35.)

चकास् + धि = चकाधि *chakās + dhi = chakādhi*.

In the same verbs final स् *s*, if immediately followed by the termination of the second person, स् *s*, may be changed to त् *t* or remain स् *s*.

अशास् + स् = अशात् or अशाः *aśās + s = aśāt or aśāḥ*.

Before the त् *t* of the third person, it always becomes त् *t*.

अशास् + त् = अशात् *aśās + t = aśāt*. (Pân. VIII. 2, 73, 74.)

Final *t*, *d*, *dh* before the *s* of the 2nd pers. sing. Imperf. Par. may be regularly represented by *t* or by *s*: *अवेत्* *avet* or *अवेः* *aveḥ*, thou knewest; *अरुणत्* *arunāt* or *अरुणः* *arunaḥ*, thou preventedst. (Pân. VIII. 2, 75.)

§ 133. *n* and *m* at the end of a nominal or verbal base, before sibilants (but not before the *su* of the loc. plur.), are changed to Anusvâra.

Ex. *जिघांसति* *jighāṁsati*, he wishes to kill, from *हन्* *han*.

क्रंस्यते *kraṁsyate*, he will step, from *क्रम्* *kram*.

But *सुहिन्सु* *suhinsu*, among good strikers, from *सुहिन्* *suhin*, Pada base of *सुहिम्* *suhim*. If *n* were changed to Anusvâra, we should have to write *सुहिंषु* *suhimshu*.

§ 134. *n* remains unchanged before semivowels.

Ex. *हन्यते* *hanyate*, he is killed, from *हन्* *han*. *तन्वन्* *tanvan*, extending, from *तन्* *tan*.

प्रेन्वनं *prenvanam**, propelling, from *इन्व्* *inv*.

§ 135. *m* remains unchanged before the semivowels *y*, *r*, *l*.

Ex. *काम्यः* *kām-yah*, to be loved, from *कम्* *kam*.

ताम्रं *tāmram*, copper, from *तम्* *tam* and suffix *र* *ra*.

अम्लः *amlaḥ*, sour, from *अम्* *am* and suffix *ल* *la*.

§ 136. *m* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada-termination, or by personal terminations beginning with *m* or *v*, is changed into *n̄*. (Pân. VIII. 2, 65.)

Ex. *प्रशान्* *praśān*, nom. sing., and *प्रशान्भिः* *praśānbhiḥ*, instrum. plur., *प्रशान्सु* *praśānsu*, loc. plur., from *प्रशाम्* *praśām*, quieting. (Pân. VIII. 2, 64.)

अगन्म *aganma*, we went, and *अगन्व* *aganva*, we two went, from *गम् + म* *gam + ma*, *गम् + व* *gam + va*.

But nom. plur. *प्रशामः* *praśāmaḥ*.

§ 137. With regard to nasals, the general rule is that in the body of a word the firsts, the seconds, the thirds, and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute. (§ 8.)

Ex. *आशङ्कते* or *आशङ्कते* *āśaṅkate* or *āśaṅkate*, he fears.

आलिङ्गति or *आलिङ्गति* *ālingati* or *ālingati*, he embraces.

वञ्चयति or *वञ्चयति* *vañchayati* or *vañchayati*, he cheats.

उत्कण्ठते or *उत्कण्ठते* *utkaṇṭhate* or *utkaṇṭhate*, he longs.

गन्तुं or *गन्तुं* *gantum* or *gantum*, to go.

कम्पते or *कम्पते* *kampate* or *kampate*, he trembles.

In compounds, such as *सम् + कल्पः* *sam + kalpaḥ*, it is optional to change final *m*, standing at the end of a Pada, into the fifth or into real Anusvâra; hence *संकल्पः* or *सङ्कल्पः* *saṁkalpaḥ* or *saṁkalpaḥ*. (See § 77.)

* If the *n̄* before *v* were treated as Anusvâra, the second *n̄* would have to be changed into a lingual (§ 96). Pân. VIII. 4, 2, vârt.

§ 138. In the body of a word, Anusvâra is the only nasal that can stand before the sibilants श्रँś, ष्रँsh, स्ँs, and ह्रँh.

Ex. दंशनं *damśanam*, biting. यजूंषि *yajúṁshi*, the prayers.
हंसः *haṁsaḥ*, goose. रहते *raṁhate*, he goes.

§ 139. न् *n* following immediately after च् *ch* or ज् *j* is changed to ञ् *ñ*.

Ex. यात्रा *yáchnā*, prayer. राज्ञी *rájñí*, queen. जज्ञे *jajñe*, he was born.

§ 140. छ् *chh* in the middle of a word between vowels or diphthongs must be changed to च्छ् *chchh*. (See § 91.)

Ex. च्रुच्रु *richh*, to go ; च्रुच्छति *richchhati*, he goes.
म्लेच्छः *mlechchhaḥ*, a barbarian.

§ 141. छ् *chh* before a suffix beginning with न् *n* or म् *m* is changed to श्रँś.

Ex. प्रच्छ् + न = प्रश्नः *prachh+na=praśnaḥ*, question.

पाप्रच्छ् + मि = पाप्रश्मि *páprachh+mi=pápraśmi*, I ask frequently.

Before व् *v* this change is optional.

§ 142. Roots ending in य् *y* and व् *v* throw off their final letters before terminations beginning with consonants, except य् *y*.

Ex. पूय् + तः = पूतः *pūy+taḥ=pútaḥ*, decaying.

तुर्व् + नः = तूर्णः *turv+naḥ=túrṇaḥ*, killed.

दिदिव् + वान् = दिदिवान् *didiv+vān=didivān*, having played.

§ 143. Roots ending in व् *v* and र् *r*, if preceded by इ *i* or उ *u*, lengthen their इ *i* and उ *u*, if व् *v* or र् *r* is followed immediately by a terminational consonant. (Pân. VIII. 2, 77.) See No. 92, त्वर् *tvar*.

Ex. दिव् *div*, to play, दीव्यति *dīvyati*, he plays. Bened. दीव्यासं *dīv-yásam*.

गुर् *gur*, to exert, गूर्णः *gúrṇaḥ*.

जृर् *jṛ* (i. e. जिर् *jir*), to grow old, जीर्यति *jíryati*.

गिर् *gir*, voice ; instrum. plur. गीर्भिः *gírbbhiḥ*, loc. plur. गीर्षु *gírshu*.

There are exceptions. (Pân. VIII. 2, 79.)

कुर् *kur*, to sound. Bened. कुर्यासं *kuryásam*.

On a similar principle उ *u* is lengthened in तुर्व् + आवः = तूर्वावः *turv+ávaḥ=túrvávaḥ*. (Pân. VIII. 2, 78.)

§ 144. Nominal and verbal bases ending in इर् *ir* and उर् *ur* lengthen इ *i* and उ *u*, when र् *r* becomes final after the loss of another final consonant. (Pân. VIII. 2, 76.)

Ex. गिर् + स् = गीर् or गीः *gir+s=gír* or *gíḥ*, nom. sing. voice.

§ 145. Nominal bases ending in इस् *is* or उस् *us* (the इस् *is* or उस् *us* being radical) lengthen इ *i* and उ *u* when final, and before terminations beginning with भ् *bh* or स् *s*.

Loc. plur. सुपिस् + सु = सुपीःषु *supis+su=supíḥshu* ; nom. sing. masc. and neut.

सुपीः *supíḥ*.

Nom. sing. masc. सजुस् + स् = सजूः *sajus+s=sajúḥ* ; nom. sing. neut. सजूः *sajúḥ*.

Doubling of Consonants.

§ 146. According to some grammarians any consonant except र् *r* and ह् *h*, followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by र् *r* or ह् *h*, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with Sákalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and ह् *h*, is preceded by र् *r* or ह् *h*, these being again preceded by a vowel. Thus

अर्के *arka*, sun, is frequently written अर्क्के *arkka*.

ब्रह्मन् *brahman* may be written ब्रह्मन् *brahmman*.

If an aspirated consonant has to be doubled, the first loses its aspiration. Thus वर्धन् or वर्द्धन् *vardhana* or *varddhana*, increase.

§ 147. A sibilant after र् *r* must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षाः *varsháh*, rainy season; आदर्शः *ádarsáh* (Prât. 387), mirror. But we may write either दर्श्यते or दृश्यते *darśyate* or *darśśyate*, it is shown.

Explanation of some Grammatical Terms used by Native Grammarians.

§ 148. Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. *Guna* and *Vridhhi* are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pânini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada*, *Ātmanepada*, *Tatpurusha*, *Bahuvrîhi*, *Karmadhâraya*, *Kṛit*, *Taddhita*, *Uṇádi*, and many more. Nothing can be more perfect than the grammatical terminology of Pânini; but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pânini's grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or *dhâtus*. These roots have been collected in what are called *Dhâtupāṭhas*, root-recitals, the most important of which is ascribed by tradition to Pânini*.

From these *dhâtus* or roots are derived by means of *pratyayas* or suffixes, not only all kinds of verbs, but all substantives and adjectives, and according to some, even all pronouns and particles. Thus from the root मन् *man*, to think, we have not only मनुते *man-u-te*, he thinks, but likewise मनस् *man-as*, mind, मानस *mânas-a*, mental, &c. Words thus formed, but without as yet any case-terminations attached to them, are called *Prâtîpadika*, nominal bases. Thus from the root जन् *jan*, to beget, we have the *prâtîpadika* or

* Siddhânta-Kaumudî, ed. Târânâtha, vol. II. p. I.

nominal base जन *jan-a*, man, and this by the addition of the sign of the nom. sing. becomes जनः *jan-a-h*, a man.

Suffixes for the formation of nouns are of two kinds :

1. Those by which nouns are derived direct from roots ; Primary Suffixes.
2. Those by which nouns are derived from other nouns ; Secondary Suffixes.

The former are called *Kṛit*, the latter *Taddhita*. Thus जन *jana*, man, is derived from the root जन् *jan* by the *Kṛit* suffix अ *a*; but जनीन *janîna*, appropriate for man, is derived from जन *jana* by the *Taddhita* suffix ईन *îna*. The name *prâtipadika* would apply both to जन *jana* and जनीन *janîna*, as nominal bases, ready to receive the terminations of declension.

The *Kṛit* suffixes are subdivided into three classes :

1. *Kṛit*, properly so called, i.e. suffixes by which nouns can be regularly formed from roots with certain more or less definite meanings. Thus by means of the suffix अथु *athu*, Sanskrit grammarians form
वेपथु *vepathu*, trembling, from वेप् *vep*, to tremble.
अयथु *śvayathu*, swelling, from श्वि *śvi*, to swell.
क्षवथु *kshavathu*, sneezing, from क्षु *kshu*, to sneeze.
दवथु *davathu*, vexation, from दु *du*, to vex, to burn.
2. *Kṛitya*, certain suffixes, such as तव्य *tavya*, अनीय *anîya*, य *ya*, एलिम *elima*, which may be treated as declinable verbal terminations. Thus from कर् *kar*, to do, is formed कर्तव्य *kartavya*, करणीय *karaṇîya*, कार्य *kârya*, what is to be done, *faciendum*.
3. *Uṇādi*, suffixes used in the formation of nouns which to native grammarians seemed more or less irregular, either in form or meaning. Thus from वस् *vas*, to dwell, both वस्तु *vastu*, a thing, and वास्तु *vâstu*, a house.

The *Taddhita* suffixes are no further subdivided, but the feminine suffixes (*strîpratyaya*) are sometimes treated as a separate class.

A root, followed by a suffix (*pratyaya*), whether *Kṛit* or *Taddhita*, is raised to the dignity of a base (*prâtipadika*), and finally becomes a real word (*pada*) when it is finished by receiving a case-termination (*vibhakti*).

Every base, with regard to the suffix which is attached to it, is called *Aṅga*, body. For technical purposes, however, new distinctions have been introduced by Sanskrit grammarians, according to which, in certain declensions, a base is only called *Aṅga* before the terminations of the nom. and acc. sing., nom. and acc. dual, and nom. plur. of masc. and fem. nouns; besides the nom. and acc. plur. of neuters. The vocative generally follows the nominative. These *Aṅga* cases together are called the *Sarvanāmasthâna*. Bopp calls them the *Strong Cases*.

Before terminations beginning with consonants (likewise before *Taddhitas*

beginning with any consonant except य *y*) the base is called *Pada*, the same term which, as we saw before, was used to signify a noun, with a case-termination attached to it. The rules of Sandhi before these terminations are in the main the same as at the end of words.

Before the remaining terminations which begin with vowels (likewise before *Taddhitas* beginning with vowels and य *y*) the base is called *Bha*. Bopp calls the *Pada* and *Bha* cases together the *Weak Cases*; and when it is necessary to distinguish, he calls the *Pada* the *Middle* and the *Bha* the *Weakest Cases*.

Nouns, whether substantives, adjectives, or pronouns, are declined through three numbers with seven or, if we include the vocative, eight cases. A case-termination is called सुप् *sup* or विभक्ति *vibhakti*, lit. division.

Verbs are conjugated through the active and passive voices, and some through a middle voice also, in ten moods and tenses, with three persons and three numbers. A personal termination is called तिङ् *tiṅ* or विभक्ति *vibhakti*.

A declined noun as well as a conjugated verb, ending in a *vibhakti*, is called *Pada*.

Particles are comprehended under the name of *Nipāta*, literally what falls into a sentence, what takes its place before or after other words.

All particles are indeclinable (*avyaya*).

Particles are,

1. Those beginning with च *cha*, and, i. e. a list of words consisting of conjunctions, adverbs, interjections, collected by native grammarians.
2. Those beginning with प्र *pra*, before, i. e. a list of prepositions collected in the same manner by native grammarians.

When the prepositions beginning with प्र *pra* govern a substantive, they are called *Karmapravachanīya*. When they are joined to a root, they are called *Upasarga* or *Gati*. The name of *Gati* is also given to a class of adverbs which enter into close combination with verbs. Ex. ऊरी *ūrī* in ऊरीकृत्य *ūrīkritya*, assenting; खात् *khāt* in खात्कृत्य *khātkritya*, having made *khāt*, i. e. the sound produced by clearing the throat.

CHAPTER III.

DECLENSION.

§ 149. Sanskrit nouns have three genders, Masculine, Feminine, and Neuter; three numbers, Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note—There are a few nouns which are indeclinable in Sanskrit: **स्वर्** *svar*, heaven; **अयास्** *ayās*, fire; **संवत्** *saṁvat*, year, (of Vikramāditya's era); **स्वयं** *svayam*, self; **सामि** *sāmi*, half; **भूर्** *bhūr*, atmosphere; **सुदि** *sudi*, the light fortnight, and **बदि** *badi*, the dark fortnight, the usual abbreviations for **शुक्लपक्षः** *śuklapakshaḥ* and **कृष्णपक्षः** *kṛṣṇapakshaḥ*, or **बहुलपक्षः** *bahulapakshaḥ*, (Warren, Kâlasankalita, p. 361.) According to Râdhakânta, **सुदि** *sudi* is used in the West only.

Some nouns are *pluralia tantum*, used in the plural only; **दाराः** *dārāḥ*, plur. masc. wife; **आपः** *āpaḥ*, plur. fem. water; **वर्षाः** *varshāḥ*, plur. fem. the rainy season, i. e. the rains; **सिकताः** *sikatāḥ*, plur. fem. sand; **बहुलाः** *bahulāḥ*, the Pleiades.

§ 150. Sanskrit nouns may be divided into two classes:

1. Those that have bases ending in consonants.
2. Those that have bases ending in vowels.

1. Bases ending in Consonants.

§ 151. Nominal bases may end in all consonants except **इ** *i*, **ऋ** *ṛ*, **य** *y*. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

§ 152. Bases ending in consonants receive the following terminations:

Terminations for Masculines and Feminines.

SINGULAR.	DUAL.	PLURAL.
Nom. स् <i>s</i> (which is always dropt)	} औ <i>au</i>	} अः <i>aḥ</i>
Acc. अं <i>am</i>		
Instr. आ <i>ā</i>	} भ्यां <i>bhyām</i>	भिः <i>bhiḥ</i>
Dat. ए <i>e</i>		} भ्यः <i>bhyaḥ</i>
Abl. अः <i>aḥ</i>		
Gen. अः <i>aḥ</i>	} ओः <i>oḥ</i>	आं <i>ām</i>
Loc. इ <i>i</i>		सु <i>su</i>
Voc. like Nom., except bases in न् <i>n</i> and स् <i>s</i>	औ <i>au</i>	अः <i>aḥ</i>

Neuters have no termination in the Nom., Acc., and Voc. singular (Pada cases).

They take **ई** *ī* in the Nom., Acc., and Voc. dual (Bha cases).

They take **इ** *i* in the Nom., Acc., and Voc. plural, and insert a nasal before the final consonant of the inflective base (Aṅga cases). This nasal is



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§ 155. Bases ending in gutturals, क् *k*, ख् *kh*, ग् *g*, घ् *gh*.

These bases require no special rules.

Base सर्वशक् *sarvaśák*, omnipotent, masc. fem. neut. (from सर्व *sarva*, all, and root शक् *śak*, to be able.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	सर्वशक् <i>sarvaśák</i>	}	सर्वशकौ <i>sarvaśákau</i>	}	सर्वशकः <i>sarvaśákah</i>
A.	सर्वशकं <i>sarvaśákam</i>				
I.	सर्वशका <i>sarvaśákā</i>	}	सर्वशग्भ्यां <i>sarvaśágbhyām</i>	}	सर्वशग्भिः <i>sarvaśágbhiḥ</i>
D.	सर्वशके <i>sarvaśáke</i>				
Ab.	}	}	}	}	सर्वशग्न्यः <i>sarvaśágbhyaḥ</i>
G.					
L.	सर्वशकि <i>sarvaśáki</i>	}	सर्वशकोः <i>sarvaśákoḥ</i>	}	सर्वशकां <i>sarvaśákām</i>
					सर्वशक्षु <i>sarvaśákshu*</i>

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.A.V.	सर्वशक् <i>sarvaśák</i>	सर्वशकी <i>sarvaśákī</i>		सर्वशंकि <i>sarvaśánkī</i>	

All regular nouns ending in क् *k*, ख् *kh*, ग् *g*, घ् *gh*, ट् *t*, ठ् *ṭh*, ड् *ḍ*, ढ् *ḍh*, त् *t*, थ् *th*, द् *d*, ध् *dh*, प् *p*, फ् *ph*, ब् *b*, भ् *bh*, may be declined after the model of सर्वशक् *sarvaśák*.

§ 156. Base ending in ख् *kh*. चित्रलिख् *chitralikh*, painter, (from चित्र *chitra*, picture, and root लिख् *likh*, to paint.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	चित्रलिक् <i>chitralik†</i>	}	चित्रलिखौ <i>chitralikhau</i>	}	चित्रलिखः <i>chitralikhaḥ</i>
A.	चित्रलिखं <i>chitralikham</i>				
I.	चित्रलिखा <i>chitralikhā</i>	}	चित्रलिग्भ्यां <i>chitraligbhyām</i>	}	चित्रलिग्भिः <i>chitraligbhiḥ</i>
D.	चित्रलिखे <i>chitralikhe</i>				
Ab.	}	}	}	}	चित्रलिग्न्यः <i>chitraligbhyaḥ</i>
G.					
L.	चित्रलिखि <i>chitralikhi</i>	}	चित्रलिखोः <i>chitralikhoḥ</i>	}	चित्रलिखां <i>chitralikhām</i>
					चित्रलिक्षु <i>chitralikshu*</i>

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.A.V.	चित्रलिक् <i>chitralik†</i>	चित्रलिखी <i>chitralikhī</i>		चित्रलिंखि <i>chitraliṅkhi</i>	

Note—In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom. Sing., Nom. Plur., Instr. Plur., Loc. Plur., and Nom.

* On the change of सु *su* after क् *k*, see § 100.

† क् *k* instead of ख् *kh*, see § 113; 54. 1.

Plur. Neut. The Acc. Instr. Dat. Abl. Gen. Loc. Sing., Nom. Acc. Voc. Gen. Loc. Dual, Acc. Gen. Plur., follow the Nom. Plur. The Instr. Dat. Abl. Dual, Dat. Abl. Plur., follow the Instr. Plur. The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्वशक् *sarvaśak*.

BASE.	NOM. S.	NOM. PL. M. F.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
हरित् <i>harit</i> , green m. f. n.	हरित् <i>harit</i>	हरितः <i>haritah</i>	हरिद्भिः <i>haridbhiḥ</i>	हरित्सु <i>haritsu</i>	हरिन्ति <i>harinti</i>
अग्निमथ् <i>agnimath</i> , fire-kindling m. f. n.	अग्निमत् <i>agnimat*</i>	अग्निमथः <i>agnimathah</i>	अग्निमद्भिः <i>agnimadbhiḥ†</i>	अग्निमात्सु <i>agnimatsu‡</i>	अग्निमन्थि <i>agnimanthi</i>
सुहृद् <i>suhṛid</i> , friendly m. f. n.	सुहृत् <i>suhṛit</i>	सुहृदः <i>suhṛidah</i>	सुहृद्भिः <i>suhṛidbhiḥ</i>	सुहृत्सु <i>suhṛitsu</i>	सुहृन्ति <i>suhṛindi</i>
बुध् <i>budh</i> , knowing m. f. n.	भुत् <i>bhút</i> ||	बुधः <i>búdhaḥ</i>	भुद्भिः <i>bhudbhiḥ</i>	भुत्सु <i>bhutsú</i>	बुन्धि <i>búndhi</i>
गुप् <i>gup</i> , guardian m. f. n.	गुप् <i>gúp</i>	गुपः <i>gúpah</i>	गुब्भिः <i>gubbhiḥ</i>	गुप्सु <i>gupsú</i>	गुंप्ति <i>gúmpi</i>
ककुब् <i>kakubh</i> , region f.	ककुप् <i>kakup</i>	ककुभः <i>kakubhah</i>	ककुब्भिः <i>kakubbhiḥ</i>	ककुप्सु <i>kakupsu</i>	ककुंभि <i>-kakumbhi</i>

§ 158. Bases ending in palatals, च् *ch*, छ् *chh*, ज् *j*, झ् *jh*.

Bases ending in च् *ch* change च् *ch* into क् *k*, or ग् *g*, except when followed by a termination beginning with a vowel.

Base जलमुच् *jalamuch*, masc. cloud (water-dropping).

SINGULAR.		DUAL.		PLURAL.	
	MASC. FEM.		MASC. FEM.		MASC. FEM.
N.V.	जलमुक् <i>alamuk</i>	}	जलमुचौ <i>alamuchau</i>	}	जलमुचः <i>alamuchah</i>
A.	जलमुचं <i>alamucham</i>				जलमुग्भिः <i>alamugbhiḥ</i>
I.	जलमुचा <i>alamuchā</i>	}	जलमुग्भ्यां <i>alamugbhyām</i>	}	जलमुग्भ्यः <i>alamugbhyah</i>
D.	जलमुचे <i>alamuche</i>				जलमुचां <i>alamuchām</i>
Ab.	} जलमुचः <i>alamuchah</i>	}	जलमुचोः <i>alamuchoḥ</i>	}	जलमुक्षु <i>alamukshu</i>
G.					
L.	जलमुचि <i>alamuchi</i>				
SINGULAR.		DUAL.		PLURAL.	
N. A.V.					
	जलमुक् <i>alamuk</i>		जलमुची <i>alamuchī</i>		जलमुंचि <i>alamuñchi</i>

Decline like जलमुच् *jalamuch*,—वाच् *vách*, fem. speech; त्वच् *tvach*, fem. skin; रुच् *ruch*, fem. light; सृच् *sruch*, fem. ladle.

* य् *th* final changed into त् *t*. See § 113; 54. 1. Final स् *s* dropt, § 55.

† See § 66.

‡ See § 54. 1.

|| See § 118.

§ 159. Special bases in च् ch.

BASE.	NOM. S.	INSTR. PL.	LOC. PL.	NOM. PL.
कुञ्च <i>kruñch</i> *, moving crookedly, a curlew	कुङ्	कुङ्भिः	कुङ्शु	कुञ्चः (Accent, Pāṇ. VI. 1, 182)
	<i>krún</i>	<i>krúnbbhiḥ</i>	<i>krúnkshu</i>	<i>krúnchah</i>
प्राञ्च <i>prāñch</i> , if it means worship- ping	प्राङ्	प्राङ्भिः	प्राङ्शु	प्राञ्चः (Accent, Pāṇ. VI. 1, 182)
	<i>prán</i>	<i>pránbbhiḥ</i>	<i>pránkshu</i>	<i>prāñchah</i> (Acc. the same)
वृश्च <i>vriśch</i> †, cutting	वृट्	वृट्भिः	वृट्सु	वृश्चः (Accent, Pāṇ. VI. 1, 168)
	<i>vṛit</i> ‡	<i>vṛidbbhiḥ</i>	<i>vṛitsú</i>	<i>vṛíschah</i>

§ 160. Bases ending in छ् chh change छ् chh into श् s, which becomes ट् t, when final, and before consonants. (See § 125; 174. 6: Pāṇ. VI. 4, 19.)

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
प्राछ् <i>práchh</i> , an asker	प्राट् <i>prát</i>	प्राशः <i>prášah</i>	प्राड्भिः <i>prádbhiḥ</i>	प्राट्सु <i>prátsú</i>	प्रांशि <i>prámśi</i>

§ 161. Bases ending in ज् j, if regular, follow the example of nouns in च् ch, except that they preserve ज् j before vowels.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
रुज् <i>ruj</i> , disease	रुक् <i>rúk</i>	रुजः <i>rújah</i>	रुग्भिः <i>rugbhiḥ</i>	रुक्षु <i>rukshú</i>	रुंजि <i>rún̄ji</i>
ऊर्ज् <i>úrj</i> , strength	ऊर्क <i>úrk</i> ||	ऊर्जः <i>úrjah</i>	ऊर्ग्भिः <i>úrgbhiḥ</i>	ऊर्क्षु <i>úrkshu</i>	ऊर्जि <i>úrji</i>

Other regular nouns in ज् j,—वणिज् *vañij*, m. merchant; भिषज् *bhishaj*, m. physician; ऋत्विज् *ṛitvij*, m. priest; स्रज् *sraj*, f. garland; असृज् *asrij*, n. blood. (On the optional forms of असृज् *asrij*, see § 214.) मज्ज *majj*, Nom. Sing. मक् *mak*, diving.

§ 162. Bases ending in ज् j changeable to ड् ḍ.

Some bases ending in ज् j change ज् j into ट् t or ड् ḍ when final, and before terminations beginning with consonants.

* Derived from the root कुञ्च *kruñch*. The Nom. Sing. would have been कुङ्क + स् *krunk + s*; स् s and क् k are dropt, see § 114.

† Derived from the root वृश्च *vraśch*, (in the Dhâtupâṭha, ओवृश्च्), to cut. According to Sanskrit grammarians, the penultimate स् s or श् s is dropt, and च् ch before consonants or if final changed into ट् t. (See § 114.)

‡ The form वृट् *vṛit* (not व्रट् *vrat*) is confirmed by Siddhânta-Kaumudî (1863), vol. I. p. 182.

|| On the two final consonants, see § 55. The Nom. Plur. Neut. would be ऊर्जि *úrji* or ऊर्ंजि *úr̄nji*. At the end of compounds the optional forms are ऊर्जि *úrji* or ऊर्ंजि *úr̄nji*. The latter form is confirmed by Colebrooke, the Siddhânta-Kaumudî, vol. I. p. 194, and the Prakriyâ-Kaumudî. The Prakriyâ-Kaumudî (p. 44 a) says: ऊर्जि । शौ नुस्तेति केचित् । बहूर्जि नुम्प्रतिषेधः । बहूर्जि कुलानि । अन्त्यात्पूर्वं नुमिच्छन्त्येके । बहूर्जि । (Pāṇ. VII. 1, 72, vârt.)

Base **सम्राज्** *samrāj*, masc. sovereign.

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	सम्राट् <i>samrāt</i>	}	सम्राजौ <i>samrājau</i>	}	सम्राजः <i>samrājah</i>
A.	सम्राजं <i>samrājam</i>				
I.	सम्राजा <i>samrājā</i>	}	सम्राड्भ्यां <i>samrāḍbhyām</i>	}	सम्राड्भिः <i>samrāḍbhiḥ</i>
D.	सम्राजे <i>samrāje</i>				
Ab.	}	}	सम्राजोः <i>samrājoh</i>	}	सम्राजः <i>samrājah</i>
G.					
L.	सम्राजि <i>samrāji</i>	}	सम्राजोः <i>samrājoh</i>	}	सम्राजां <i>samrājām</i>
					सम्राट्सु <i>samrātsu</i> or सम्रादत्सु <i>samrāḍtsu</i> *

The words which follow this declension are mostly nouns derived, without any suffix, from the roots **भ्राज्** *bhrāj* (दुभ्राज्, not भ्राज्), to shine; **मृज्** *mṛij*, to clean; **यज्** *yaj* (except **ऋत्विज्** *ṛitvij*), to sacrifice; **राज्** *rāj*, to shine, to rule; **सृज्** *sṛij*, to dismiss, to create, (स्रज् *sraj*, wreath, and असृज् *asṛij*, blood, are not derived from **सृज्** *sṛij*); **भ्रज्ज्** *bhraj*, to roast (भ्रस्ज्). Also **परिव्राज्** *parivrāj*, a mendicant.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
विभ्राज् <i>vibhrāj</i> , resplendent	विभ्राट् <i>vibhrāt†</i>	विभ्राजः <i>vibhrājah</i>	विभ्राड्भिः <i>vibhrāḍbhiḥ</i>	विभ्राट्सु <i>vibhrātsu</i>
देवेज् <i>devej‡</i> , worshipper of the gods	देवेट् <i>deveṭ</i>	देवेजः <i>devejah</i>	देवेड्भिः <i>devedbhiḥ</i>	देवेट्सु <i>devetsu</i>
विश्वसृज् <i>viśvasṛij</i> , creator of the universe	विश्वसृट् <i>viśvasṛiṭ</i>	विश्वसृजः <i>viśvasṛijah</i>	विश्वसृड्भिः <i>viśvasṛiḍbhiḥ</i>	विश्वसृट्सु <i>viśvasṛiṭsu</i>
परिव्राज् <i>parivrāj</i> , a mendicant	परिव्राट् <i>parivrāt</i>	परिव्राजः <i>parivrājah</i>	परिव्राड्भिः <i>parivrāḍbhiḥ</i>	परिव्राट्सु <i>parivrātsu</i>
विश्वराज् <i>viśvarāj</i>||, an universal monarch	विश्वाराट् <i>viśvārāt</i>	विश्वराजः <i>viśvarājah</i>	विश्वाराड्भिः <i>viśvārāḍbhiḥ</i>	विश्वाराट्सु <i>viśvārātsu</i>
भृज्ज् <i>bhṛij</i> , roasting	भृट् <i>bhṛiṭ</i>	भृज्जः <i>bhṛijjah</i>	भृड्भिः <i>bhṛiḍbhiḥ</i>	भृट्सु <i>bhṛiṭsu</i>

§ 163. Irregular bases in ज् *j*.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
I. खंज् <i>khāñj</i> ¶, lame	खन् <i>khān</i>	खंजः <i>khāñjah</i>	खन्भिः <i>khanbhiḥ</i>	खन्सु <i>khansú</i>

* Cf. § 76.

† From another root, **विभ्राक्** *vibhrāk*, **विभ्राग्भिः** *vibhrāgbhiḥ* &c. may be formed. (Siddh.-Kaum. vol. I. p. 165.)

‡ From **देव** *deva*, god, and **यज्** *yaj*, to sacrifice, contracted into **इज्** *ij*.

|| The lengthening of the **अ** *a* in **विश्व** *viśva* takes place whenever **ज्** *j* is changed into a lingual. (Pân. VI. 3, 128.)

¶ See Siddh.-Kaum. ed. Târânâtha, vol. I. p. 165.

2. अवयाज् *avayāj*, name of a Vedic priest, has two bases. The Nom. Sing. is अवयाः *avayāḥ*, and all the cases beginning with consonants (Pada cases) are formed from the same base, अवयस् *avayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow हे अवयः *he avayāḥ*.

Base अवयस् *avayas* and अवयाज् *avayāj*.

SINGULAR. MASC. FEM.		DUAL. MASC. FEM.		PLURAL. MASC. FEM.	
N.	अवयाः <i>avayāḥ</i>	}	अवयाजौ <i>avayājau</i>	}	अवयाजः <i>avayājāḥ</i>
A.	अवयाजं <i>avayājam</i>				अवयोभिः <i>avayobhiḥ</i>
I.	अवयाजा <i>avayājā</i>	}	अवयोभ्यां <i>avayobhyām</i>	}	अवयोभ्यः <i>avayobhyaḥ</i>
D.	अवयाजे <i>avayāje</i>				अवयाजां <i>avayājām</i>
Ab.	} अवयाजः <i>avayājāḥ</i>	}	अवयाजोः <i>avayājoh</i>		अवयःसु <i>avayaḥsu</i>
G.					
L.	अवयाजि <i>avayāji</i>				
V.	अवयाः <i>avayāḥ</i> or अवयः <i>avayaḥ</i>	like Nom.		like Nom.	

§ 164. Bases ending in र् *r*.

Bases ending in र् *r* are regular, only इ *i* and उ *u*, preceding the र् *r*, are lengthened, if the र् *r* is final or followed by a consonant (§ 144). In the Loc. Plur. the final र् *r* remains unchanged though followed by ष *sh*. (§ 90.)

Base गिर् *gir*, fem. voice.

SINGULAR. MASC. FEM.		DUAL. MASC. FEM.		PLURAL. MASC. FEM.	
N.V.	गीः <i>gīḥ</i>	}	गिरौ <i>gīrau</i>	}	गिरः <i>gīraḥ</i>
A.	गिरं <i>gīram</i>				गीभिः <i>gīrbhiḥ</i>
I.	गिरा <i>gīrā</i>	}	गीर्भ्यां <i>gīrbhyām</i>	}	गीर्भ्यः <i>gīrbhyaḥ</i>
D.	गिरे <i>gīre</i>				गिरां <i>gīrām</i>
Ab.	} गिरः <i>gīrāḥ</i>	}	गिरोः <i>gīróḥ</i>		गीर्षु <i>gīrshú</i>
G.					
L.	गिरि <i>gīri</i>				

Base वार् *vār*, neut. water.

SINGULAR.		DUAL.		PLURAL.	
N.A.V.	वाः <i>vāḥ</i>	वारी <i>vārī</i> *		वारि <i>vāri</i>	
I.	वारा <i>vārā</i>	वार्भ्यां <i>vārbhyām</i>		वार्भिः <i>vārbhiḥ</i> , &c.	
BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.	
पुर् <i>pur</i> , f. town	पूः <i>pūḥ</i>	पुरः <i>púraḥ</i>	पूर्भिः <i>pūrbhiḥ</i>	पूर्षु <i>pūrshú</i>	
द्वार् <i>dvār</i> , f. door	द्वाः <i>dvāḥ</i>	द्वारः <i>dvāraḥ</i>	द्वार्भिः <i>dvārbhiḥ</i>	द्वार्षु <i>dvārshú</i>	
किर् <i>kir</i> , m. f. n. scattering	कीः <i>kīḥ</i>	किरः <i>kīraḥ</i>	कीर्भिः <i>kīrbhiḥ</i>	कीर्षु <i>kīrshú</i> †	

* According to Pân. vi. 1, 168, *vārī* would have the accent on the first, while *hridī*, according to Pân. vi. 1, 171, would have it on the second syllable, because the Nom. and Acc. Dual in the neuter are not Tritiṣyādi, but are Asarvanāmasthāna.

† Siddh.-Kaum. vol. I. p. 125.

§ 165. Bases in स् s.

(A.) Bases formed by the suffixes अस् as, इस् is, उस् us.

Bases ending in स् s change the स् s according to the general euphonic rules explained above. Thus

अस् as, if final, becomes अः aḥ. (§ 83)

अस् as followed by terminations beginning with vowels remains unchanged.

इस् and उस् is and us followed by terminations beginning with vowels are changed to इष् and उष् ish and ush. (See § 100.)

अस् as before भ् bh becomes ओ o (§ 84. 3); इस् is and उस् us before भ् bh become इर् ir and उर् ur. (§ 82.)

अस् as before सु su becomes अस् as or अः aḥ; इस् is and उस् us before सु su become इष् ish or इः iḥ, उष् ush or उः uḥ.

Besides these general rules, the following special rules should be observed :

1. Nouns formed by the suffix अस् as lengthen their अ a in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f. सुमनाः *sumanáḥ*, well-minded (εὐμενής); Voc. सुमनः *sumanaḥ*.
2. Nouns formed by the suffixes इस् or उस् is or us do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f. सुज्योतिः *suḥjyotiḥ*, having good light, from सु su, good, and ज्योतिः *jyotiḥ*, n. light; सुचक्षुः *suchakshuḥ*, having good eyes, from सु su, good, and चक्षुः *chakshuḥ*, n. eye. (Pân. v. 4, 133, com.)
3. Neuter nouns in अस् as, इस् is, उस् us, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From मनः *manaḥ*, मनांसि *manáṁsi*; from ज्योतिः *jyotiḥ*, ज्योतींषि *jyotîṁshi*; from चक्षुः *chakshuḥ*, चक्षूंषि *chakshûṁshi*.

Base सुमनस् *sumánas*, well-minded, masc. fem. neut. (from सु su and मनस् *mánas*, neut. mind.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.	सुमनाः <i>sumánāḥ</i>	}	सुमनसौ <i>sumánasau</i>	}	सुमनसः <i>sumánasaḥ</i>
A.	सुमनसं <i>sumánasam</i>				सुमनोभिः <i>sumánobhiḥ</i>
I.	सुमनसा <i>sumánasā</i>	}	सुमनोभ्यां <i>sumánobhyām</i>	}	सुमनोभ्यः <i>sumánobhyaḥ</i>
D.	सुमनसे <i>sumánase</i>				
Ab.	}	}			सुमनसां <i>sumánasām</i>
G.					सुमनसोः <i>sumánasoḥ</i>
L.	सुमनसि <i>sumánasi</i>	}	सुमनसौ <i>súmanasau</i>		सुमनःसु <i>sumánaḥsu</i>
V.	सुमनः <i>súmanaḥ</i>				सुमनसः <i>súmanasaḥ</i>

SINGULAR.		DUAL.		PLURAL.	
NEUTER.		NEUTER.		NEUTER.	
N. A. V.	सुमनः <i>sumánaḥ</i>		सुमनसौ <i>sumánasā</i>		सुमनांसि <i>sumánáṁsi</i>

The rest like the masc. and fem.

Base सुज्योतिस् *sujoyotis*, well-lighted, masc. fem. neut. (from सु *su* and ज्योतिस् *jyotis*, neut. light.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	सुज्योतिः <i>sujoyótiḥ</i>	}	सुज्योतिषौ <i>sujoyótishau</i>	}	सुज्योतिषः <i>sujoyótishah</i>
A.	सुज्योतिषं <i>sujoyótisham</i>				
I.	सुज्योतिषा <i>sujoyótishā</i>	}	सुज्योतिर्भ्या <i>sujoyótirbhyām</i>	}	सुज्योतिर्भिः <i>sujoyótirbhiḥ</i>
D.	सुज्योतिषे <i>sujoyótishe</i>				
Ab.	}	}	}	}	सुज्योतिर्भ्यः <i>sujoyótirbhyaḥ</i>
G.					
L.	सुज्योतिषि <i>sujoyótishi</i>	}	सुज्योतिषोः <i>sujoyótishoḥ</i>	}	सुज्योतिषां <i>sujoyótishām</i> सुज्योतिःषु <i>sujoyótiḥshu</i>

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N. A. V. सुज्योतिः <i>sujoyótiḥ</i>	सुज्योतिषौ <i>sujoyótishā</i>	सुज्योतींषि <i>sujoyótīmshi</i>

The rest like the masc. and fem.

Decline after the model of सुमनस् *sumanas* and सुज्योतिस् *sujoyotis* the following bases •

वेधस् *vedhas*, Nom. sing. वेधाः *vedhāḥ*, m. wise. चंद्रमस् *chandramas*, N. s. चंद्रमाः *chandramāḥ*, m. moon. प्रचेतस् *prachetas*, N. s. प्रचेताः *prachetāḥ*, m., Nom. prop. of a lawgiver. दिवौकस् *divaukas*, N. s. दिवौकाः *divaukāḥ*, m. a deity. विहायस् *vihāyas*, N. s. विहायाः *vihāyāḥ*, m. bird. अप्सरस् *apsaras*, N. s. अप्सराः *apsarāḥ*, f. a nymph. महौजस् *mahaujas*, N. s. महौजाः *mahaujāḥ*, m. f. n. very mighty. पयस् *payas*, N. s. पयः *payah*, n. milk. अयस् *ayas*, N. s. अयः *ayah*, n. iron. यशस् *yaśas*, N. s. यशः *yaśah*, n. praise. हविस् *havis*, N. s. हविः *haviḥ*, n. oblation. अर्चिस् *archis*, N. s. अर्चिः *archiḥ*, n. splendour. आयुस् *āyus*, N. s. आयुः *āyuh*, n. life, age. वपुस् *vapus*, N. s. वपुः *vapuh*, n. body*.

§ 166. जरा *jarā*, old age, may be declined throughout regularly as a feminine. (See § 238.) There is, however, another base जरस् *jaras*, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants.

* Any of these neuter nouns may assume masc. and fem. terminations at the end of a compound; नष्टहविः *nashtahaviḥ*, Nom. sing. masc. one whose oblation is destroyed.

† Boehtlingk (Declination im Sanskrit, p. 125) gave जरस् *jaras*, rightly as feminine; in the dictionary, though oxytone, it is by mistake put down as neuter.



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DUAL.		DUAL.	
N. A. V.	निर्जरौ <i>nirjarau</i> or	निर्जरसौ <i>nirjarasau</i>	
I. D. Ab.	निर्जराभ्यां <i>nirjarābhyām</i>	deest	
G. L.	निर्जरयोः <i>nirjarayoḥ</i> or	निर्जरसोः <i>nirjarasoḥ</i>	
PLURAL.		PLURAL.	
N. V.	निर्जराः <i>nirjarāḥ</i> or	निर्जरसः <i>nirjarasaḥ</i>	
A.	निर्जरान् <i>nirjarān</i> or	निर्जरसः <i>nirjarasaḥ</i>	
I.	निर्जरैः <i>nirjaraiḥ</i>	deest	(निर्जरसैः <i>nirjarasaiḥ</i> , masc.)
D. Ab.	निर्जरेभ्यः <i>nirjarebhyaḥ</i>	deest	
G.	निर्जराणां <i>nirjarāṇām</i> or	निर्जरसां <i>nirjarasām</i>	
L.	निर्जरेषु <i>nirjareshu</i>	deest	
Fem. निर्जरा <i>nirjarā</i> , like कांता <i>kāntā</i> .		Neut. Sing. deest (निर्जरसं <i>nirjarasam</i>); Dual	
Neut. निर्जरं <i>nirjaram</i> , like कांतं <i>kāntam</i> .		निर्जरसी <i>nirjarasī</i> ; Plur. निर्जरांसि <i>nirjarāṃsi</i> .	

§ 168. अनेहस् *anehas*, m. time, पुरुदंशस् *purudaṃśas*, m. name of Indra, form the Nom. Sing. अनेहा *anehā*, पुरुदंशा *purudaṃśā*, without final Visarga. The other cases are regular, like सुमनस् *sumanas*, m. Voc. हे अनेहः *he anehaḥ*.

§ 169. उशनस् *uśanas*, m. proper name, forms the Nom. Sing. उशना *uśanā* and the Voc. Sing. उशनन् *uśanan* or उशनः *uśanaḥ* or उशन *uśana*. (Sâr. I. 9, 73.)

§ 170. (B.) Bases ending in radical स् *s*.

1. From पिंड *piṇḍa*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिंडग्रस् *piṇḍa-gras*, a lump-eater.

From पिस् *pis*, to walk, and सु *su*, well, a compound is formed, सुपिस् *supis*, well-walking.

From तुस् *tus*, to sound, and सु *su*, well, a compound is formed, सुतुस् *sutus*, well-sounding.

2. In forming the Nom. Sing. m. f. (and neuter), the rules laid down before with regard to nouns in which अस् *as*, इस् *is*, उस् *us*, belong to a suffix, are simply inverted. Nouns in इस् *is* and उस् *us* lengthen the vowel, nouns in अस् *as* leave it short.

Ex. Nom. Sing. m. f. n. पिंडग्रः *piṇḍagraḥ*, सुपीः *supīḥ*, सुतूः *sutūḥ*.

3. In the Nom. Acc. Voc. Plur. of neuters, nouns in अस् *as*, इस् *is*, उस् *us*, nasalize their vowels, but do not lengthen them.

Ex. Nom. Acc. Voc. Plur. neut. पिंडग्रंसि *piṇḍagraṃsi*, सुपिंसि *supiṃsi*, सुतुंसि *sutuṃsi*.

4. Nouns in इस् *is* and उस् *us* lengthen their vowels before all terminations beginning with consonants.

Ex. Instr. Plur. सुपीर्भिः *supīrbhiḥ*, सुतूर्भिः *sutūrbhiḥ*, सुतूःषु *sutūḥshu*.

5. The radical स् *s* of nouns ending in इस् *is* and उस् *us*, though followed by vowels, is not liable to be changed into ष *sh*. (See § 100, note.)

Base **पिंडग्रस्** *piṇḍagraś*, eating a mouthful, masc. fem. neut.

SINGULAR.		DUAL.		PLURAL.		
MASC. FEM.		MASC. FEM.		MASC. FEM.		
N.V.	पिंडग्रः <i>piṇḍagraḥ</i>	}	पिंडग्रसौ <i>piṇḍagrasau</i>	}	पिंडग्रसः <i>piṇḍagrasaḥ</i>	
A.	पिंडग्रसं <i>piṇḍagrasam</i>				पिंडग्रोभिः <i>piṇḍagrobhiḥ</i>	
I.	पिंडग्रसा <i>piṇḍagrasā</i>	}	पिंडग्रोभ्यां <i>piṇḍagrobhyām</i>	}	पिंडग्रोभ्यः <i>piṇḍagrobhyaḥ</i>	
D.	पिंडग्रसे <i>piṇḍagrase</i>				पिंडग्रसां <i>piṇḍagrasām</i>	
Ab.	} पिंडग्रसः <i>piṇḍagrasaḥ</i>	}	पिंडग्रसोः <i>piṇḍagrasoḥ</i>	}	पिंडग्रसु <i>piṇḍagraḥsu</i>	
G.						
L.	पिंडग्रसि <i>piṇḍagrasi</i>					
SINGULAR.		DUAL.		PLURAL.		
N. A. V.		पिंडग्रसी <i>piṇḍagrasī</i>		पिंडग्रंसि <i>piṇḍagraṁsi</i>		
पिंडग्रः <i>piṇḍagraḥ</i>						

Base **सुतुस्** *sutus*, well-sounding, masc. fem. neut.

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	सुतूः <i>sutūḥ</i>	}	सुतुसौ <i>sutusau</i>	}	सुतुसः <i>sutusaḥ</i>
A.	सुतुसं <i>sutusam</i>				
I.	सुतुसा <i>sutusā</i>	}	सुतूर्भ्यां <i>sutūrbhyām</i>	}	सुतूर्भिः <i>sutūrbhiḥ</i>
D.	सुतुसे <i>sutuse</i>				
Ab.	} सुतुसः <i>sutusaḥ</i>	}		}	सुतूर्भ्यः <i>sutūrbhyaḥ</i>
G.					
L.	सुतुसि <i>sutusi</i>	}	सुतुसोः <i>sutusoḥ</i>		सुतुसां <i>sutusām</i>
SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.A.V.	सुतूः <i>sutūḥ</i>	सुतुसी <i>sutusī</i>		सुतुंसि <i>sutum̐si</i>	

§ 171. Nouns derived from desiderative verbs change स् *s* into ष् *sh* when necessary.

Base **पिपठिस्** *pipaṭhis*, wishing to read, masc. fem. neut.

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.	पिपठीः <i>pipaṭhīḥ</i>	}	पिपठिषौ <i>pipaṭhishau</i>	}	पिपठिषः <i>pipaṭhishaḥ</i>
A.	पिपठिषं <i>pipaṭhisham</i>				
I.	पिपठिषा <i>pipaṭhishā</i>	}	पिपठोर्भ्यां <i>pipaṭhīrbhyām</i>	}	पिपठोर्भिः <i>pipaṭhīrbhiḥ</i>
D.	पिपठिषे <i>pipaṭhishe</i>				
Ab.	} पिपठिषः <i>pipaṭhishaḥ</i>	}	पिपठिषोः <i>pipaṭhishoḥ</i>	}	पिपठिषां <i>pipaṭhishām</i> पिपठोःषु <i>pipaṭhīḥshu</i>
G.					
L.	पिपठिषि <i>pipaṭhishi</i>				
SINGULAR.		DUAL.		PLURAL.	
N. A. V.	पिपठोः <i>pipaṭhīḥ</i>	पिपठिषी <i>pipaṭhishī</i>		पिपठिषि <i>pipaṭhishi</i> (see § 172)	

* Siddh.-Kaum. vol. I. p. 187. § 83.

§ 172. The nouns आशिस् *ásis*, fem. blessing, and सजुष् *sajush*, masc. a companion, are declined like पिपठिस् *pipathis*, except in the Nom. Acc. and Voc. Plur., if they should be used as neuters at the end of compounds*.

List of different Bases in स् s.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	
	MASC. FEM. NEUT.	MASC. FEM. NEUT.			
सुमनस् <i>sumanas</i> , kind, m. f. n.	सुमनाः <i>sumanáḥ</i> ¹	°नः सुमनसः <i>-naḥ sumanasaḥ</i>	सुमनांसि <i>sumanámsi</i>	सुमनोभिः <i>sumanobhiḥ</i>	सुमनस्सु or °नःसु <i>sumanassu or -naḥsu</i>
सुज्योतिस् <i>sujoyotis</i> , well-lighted, m. f. n.	सुज्योतिः <i>sujoyotiḥ</i>	id. सुज्योतिषः <i>sujoyotishaḥ</i>	सुज्योतींषि <i>sujoyotīmshi</i>	सुज्योतिभिः <i>sujoyotirbhiḥ</i>	सुज्योतिष्पु or °तिःपु <i>sujoyotishshu or -tiḥshu</i>
पिंडग्रस् <i>piṇḍagras</i> , lump-eating, m. f. n.	पिंडग्रः <i>piṇḍagraḥ</i>	id. पिंडग्रसः <i>piṇḍagrasaḥ</i>	पिंडग्रंसि <i>piṇḍagraṃsi</i>	पिंडग्रोभिः <i>piṇḍagrobhiḥ</i>	पिंडग्रस्सु or °ग्रःसु <i>piṇḍagrassu or -grāḥsu</i>
चकास् <i>chakās</i> , splen- did, m. f. n.	चकाः <i>chakāḥ</i>	id. चकासः <i>chakāsaḥ</i>	चकांसि <i>chakāmsi</i>	चकाभिः <i>chakābhiḥ</i>	चकास्सु or चकाःसु <i>chakāssu or chakāḥsu</i>
दोस् <i>dos</i> ² , arm, m. (n.) (Accent, P. VI. I, 171)	दोः <i>doh</i>	id. दोषः <i>dóshaḥ</i>	दोंषि <i>-dómshi</i>	दोर्भिः <i>dórbhiḥ</i>	दोष्पु or दोःपु <i>dóshshu or dóḥshu</i>
सुपिस् <i>supis</i> , well- going, m. f. n.	सुपीः <i>supíḥ</i>	id. ³ सुपिसः <i>supisaḥ</i> ⁴	सुपिंसि <i>supimsi</i>	सुपीर्भिः <i>supírbhiḥ</i>	सुपीष्पु or सुपीःपु <i>supíshshu or supíḥshu</i>
सुतुस् <i>sutus</i> , well- sounding, m. f. n.	सुतूः <i>sutúḥ</i>	id. सुतुसः <i>sutusaḥ</i>	सुतुंसि <i>sutumsi</i>	सुतूर्भिः <i>sutúrbhiḥ</i>	सुतूष्पु or सुतूःपु <i>sutúshshu or sutúḥshu</i>
पिपठिस् <i>pipathis</i> , desir- ous of reading, m. f. n.	पिपठीः <i>pipathíḥ</i>	id. ³ पिपठिषः <i>pipathishaḥ</i>	पिपठींषि <i>pipathishi</i> ³	पिपठीर्भिः <i>pipathírbhiḥ</i>	पिपठीष्पु or °ठीःपु <i>pipathíshshu or -thíḥsh</i>
चिकीर्स् <i>chikírs</i> , desir- ous of acting, m. f. n.	चिकीः <i>chikíḥ</i>	id. चिकीर्षः <i>chikírshaḥ</i>	चिकीर्षि <i>chikírshi</i> ⁵	चिकीर्भिः <i>chikírbhiḥ</i>	चिकीर्षु <i>chikírshu</i>
आशिस् <i>ásis</i> , blessing, f.	आशीः <i>ásíḥ</i> (Voc. id.)	id. आशिषः <i>ásishaḥ</i>	आशींषि <i>ásīmshi</i>	आशीर्भिः <i>ásírbhiḥ</i>	आशीष्पु or आशीःपु <i>ásíshshu or ásíḥshu</i>
सजुस् <i>sajus</i> , compa- nion, m.	सजूः <i>sajúḥ</i> (Voc. id.)	id. सजुषः <i>sajushaḥ</i>	सजूंषि <i>sajúmshi</i>	सजूर्भिः <i>sajúrbhiḥ</i>	सजूष्पु or सजूःपु <i>sajúshshu or sajúḥshu</i>
सुहिंस् <i>suhims</i> , one who strikes well, m. f. n.	सुहिन् <i>suhin</i>	id. सुहिंसः <i>suhimsaḥ</i>	सुहिंसि <i>suhimsi</i>	सुहिन्भिः <i>suhinbhiḥ</i>	सुहिन्सु <i>suhinsu</i> ⁶

* Some grammarians do not allow the lengthening of the vowels in आशींषि *ásīmshi* and सजूंषि *sajúmshi*. (सांतेति सूत्रे । पा० ६. ४. १०. । महच्छब्दसाहचर्येण प्रातिपदिकावयवसांतसंयोगस्यैव ग्रहणेनात्र दीर्घाप्रप्तेः ॥ सजुषः सांतत्वेन सांतसंयोगस्याभावात् ॥) This may be right according to the strict interpretation of Pāṇini, but the Prātiśākhya (XIII. 7) gives the rule in a more general form, stating that every neuter ending in an Ūshman has a long vowel before the Anusvāra, the Anusvāra being followed by *si* or *shi*.

¹ The Vocative is सुमनः *sumanāḥ*. In the other paradigms it is the same as the Nominative.

² दोस् *dos* may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optional forms, see § 214.

³ Siddh.-Kaum. vol. I. p. 197.

⁴ स् *s* not changed into ष *sh*; see § 100, note.

⁵ Siddh.-Kaum. vol. I. p. 194.

⁶ See § 75.



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8. Most bases ending in ह् *h* change ह् *h* into ट् *t*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
लिह् <i>lih</i> , m. f. n. licking	लिट् <i>lít</i>	लिहः <i>líhah</i>	लिंहि <i>línhi</i>	लिङ्भिः <i>liḍbhíḥ</i>	लिट्सु <i>lītsú</i>
गुह् <i>guh</i> , m. f. n. covering	घुट् <i>ghút</i>	गुहः <i>gúhah</i>	गुंहि <i>gúmhi</i>	घुङ्भिः <i>ghuḍbhíḥ</i>	घुट्सु <i>ghuṭsú</i>

On the change of initial ग् *g* into घ् *gh*, see § 93.

9. Bases derived from roots ending in ह् *h*, and beginning with द् *d*, change ह् *h* into क् *k*.
Likewise उष्णिह् *ushṇih*, a metre.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दुह् <i>duh</i> , m. f. n. milking	धुक् <i>dhúk</i>	दुहः <i>dúhah</i>	दुंहि <i>dúmhi</i>	धुग्भिः <i>dhugbhíḥ</i>	धुक्षु <i>dhukshú</i>

10. Bases derived from the roots दुह् *druh*, to hate, मुह् *muh*, to confound, स्निह् *snih*, to love, स्नुह् *snuh*, to spue, may change the final ह् *h* into ट् *t* or क् *k*.

BASE.	NOM. SING.	NOM. PL.	N. PL. NEUT.	INSTR. PL.	LOC. PL.
दुह् <i>druh</i> , m. f. n. hating	धुट् or धुक् <i>dhúṭ or dhúk</i>	दुहः <i>dúhah</i>	दुंहि <i>dúmhi</i>	धुङ्भिः or धुग्भिः <i>dhuṅbhíḥ or dhugbhíḥ</i>	धुट्सु or धुक्षु <i>dhuṭsú or dhukshú</i>

11. Bases derived from नह् *nah*, to bind, change ह् *h* into ट् *t*.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.
उपानह् <i>upánah</i> , f. a shoe	उपानत् <i>upánat</i>	उपानहः <i>upánahah</i>	उपानद्भिः <i>upánadbhiḥ</i>	उपानत्सु <i>upánatsu</i>

Decline विषाश् *vipás*, f. the Beyah river in the Punjab. विष् *vish*, f. ordure. रुष् *rush*, f. anger. विप्रुष् *viprush*, f. drop of water. विविष् *viviksh*, wishing to enter. स्निह् *snih*, loving. गोदुह् *goduh*, cow-milker. मधुलिह् *madhulih*, bee. त्विष् *tvish*, f. splendour. बहुत्विष् *bahutvish*, m. f. n. very splendid. रत्नमुष् *ratnamush*, a stealer of gems. ईदृश् *ídriś*, m. f. n. such. कीदृश् *kídriś*, m. f. n. Which? मर्मस्पृश् *marmasprīś*, giving pain.

§ 175. तुरासाह् *turásáh*, m. name of Indra, changes स् *s* into ष् *sh* whenever ह् *h* is changed into ड् *d* or ट् *t*.

Nom. Sing. तुराषाट् *turáshát*. Nom. Dual तुरासाहौ *turásáhau*. Instr. Plur. तुराषाड्भिः *turásháḍbhiḥ*.

§ 176. पुरोडाश् *puroḍás*, m. an offering, or a priest, is irregular. The Nom. Sing. is पुरोडाः *puroḍáh*, and all the cases beginning with consonants (Pada cases) are formed from a base पुरोडस् *puroḍas*. The Voc. Singular, too, is irregular, being identical with the Nom. Sing. (§ 152), though some grammarians allow हे पुरोडः *he puroḍah*.

SINGULAR.	DUAL.	PLURAL.
N. पुरोडाः <i>puroḍáh</i>	पुरोडाशौ <i>puroḍásau</i>	पुरोडाशः <i>puroḍásah</i>
A. पुरोडाशं <i>puroḍásam</i>	पुरोडाशौ <i>puroḍásau</i>	पुरोडाशः <i>puroḍásah</i>
I. पुरोडाशा <i>puroḍásá</i>	पुरोडोभ्यां <i>puroḍobhyám</i>	पुरोडोभिः <i>puroḍobhiḥ</i>
D. पुरोडाशे <i>puroḍáśe</i>	पुरोडोभ्यां <i>puroḍobhyám</i>	पुरोडोभ्यः <i>puroḍobhyaḥ</i>
Ab. पुरोडाशः <i>puroḍásah</i>	पुरोडोभ्यां <i>puroḍobhyám</i>	पुरोडोभ्यः <i>puroḍobhyaḥ</i>
G. पुरोडाशः <i>puroḍásah</i>	पुरोडाशोः <i>puroḍásoh</i>	पुरोडाशां <i>puroḍásám</i>
L. पुरोडाशि <i>puroḍási</i>	पुरोडाशोः <i>puroḍásoh</i>	पुरोडःसु <i>puroḍahsu</i>
V. पुरोडाः or °डः <i>puroḍáh or -dah</i>	पुरोडाशौ <i>puroḍásau</i>	पुरोडाशः <i>puroḍásah</i>

§ 177. Another word, उक्थशास् *ukthaśās*, a reciter of hymns, is declined like पुरोडाश् *puroḍāś*.

Nom. उक्थशाः *ukthaśāḥ*. Acc. Sing. उक्थशासं *ukthaśāsam*. Instr. Plur. उक्थशोभिः *ukthaśobhiḥ*. Voc. Sing. उक्थशाः or उक्थशः *ukthaśāḥ* or *ukthaśaḥ*.

§ 178. Bases in म् *m*.

Bases ending in म् *m* retain म् *m* before all terminations beginning with vowels. Before all other terminations and when final, the म् *m* is changed into न् *n*.

Base प्रशाम् *praśām*, mild.

	SINGULAR.	DUAL.	PLURAL.
	MASC. FEM.	MASC. FEM.	MASC. FEM.
Nom. Voc.	प्रशान् <i>praśān</i>	प्रशामौ <i>praśāmau</i>	प्रशामः <i>praśāmaḥ</i>
Acc.	प्रशामं <i>praśāmam</i>	प्रशामौ <i>praśāmau</i>	प्रशामः <i>praśāmaḥ</i>
Instr.	प्रशामा <i>praśāmā</i>	प्रशान्भ्यां <i>praśānbhyām</i>	प्रशान्भिः <i>praśānbhiḥ</i>
Loc.	प्रशामि <i>praśāmi</i>	प्रशामोः <i>praśāmoḥ</i>	प्रशान्सु <i>praśānsu</i>

2. NOUNS WITH CHANGEABLE BASES.

A. Nouns with two Bases.

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

Nom. Voc. and Acc. Sing.	} of masc. nouns* ;
Nom. Voc. and Acc. Dual	
Nom. Voc (not Acc.) Plural	
Nom. Voc. and Acc. Plural of neuter nouns ;	

and a second base for all other cases.

The former base will be called the *Aṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada and Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the *Pada* and *Bha* cases, is strengthened in the *Aṅga* cases. Thus the *Pada* and *Bha* base प्राच् *prāch* becomes in the *Aṅga* cases प्रांच् *prāñch*. The *Pada* base of the present participle अदत् *adat*, eating, becomes अदन्त् *adant* in the *Aṅga*

* Most nouns with changeable bases form their feminines in ई. A few, however, such as दामन् *dāman*, are said to be feminine without taking the ई, and some of them occur as feminine at the end of compounds.

cases. This gives us the following system of terminations for words with two bases :

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.	
Nom. Voc.	स् s (which is always dropt)	औ au	अः aḥ	*
Acc.	अं am	औ au	अः aḥ	
Instr.	आ á	भ्यां bhyám	भिः bhiḥ	
Dat.	ए e	भ्यां bhyám	भ्यः bhyaḥ	
Abl.	अः aḥ	भ्यां bhyám	भ्यः bhyaḥ	
Gen.	अः aḥ	ओः oḥ	आं ám	
Loc.	इ i	ओः oḥ	सु su	
SINGULAR. NEUTER.		DUAL.	PLURAL.	
Nom. Acc.	—	ई í	इ i	*

§ 180. Certain words derived from अञ्च añch, to move, have two, others three bases.

प्राच् prách, forward, eastern, has two bases, प्राञ्च् práñch for its Aṅga, प्राच् prách for its Pada and Bha base, and is declined accordingly †.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N. V.	प्राङ् <i>prāñ ‡</i>	प्राञ्चौ <i>prāñchau</i>	प्राञ्चः <i>prāñchah</i>
A.	प्राञ्चं <i>prāñcham</i>	प्राञ्चौ <i>prāñchau</i>	प्राञ्चः <i>prāñchah</i> ||
I.	प्राचा <i>prāchā</i>	प्राग्भ्यां <i>prāgbhyām</i>	प्राग्भिः <i>prāgbhiḥ</i>
D.	प्राचे <i>prāche</i>		प्राग्भ्यः <i>prāgbhyaḥ</i>
Ab.	प्राचः <i>prāchah</i>	प्राचोः <i>prāchoḥ</i>		प्राचां prāchām
G.			प्राक्षु <i>prākshu</i>
L.	प्राचि <i>prāchi</i>		

* Aṅga base, or, according to Bopp, strong base with weak terminations. The terminations are called in Sanskrit the Sarvanāmasthāna terminations.

† Compounds ending in अच् ach retain the accent on the preposition, except after prepositions ending in इ i or उ u. This rule does not apply to नि ní and अधि ádhi (Pân. vi. 2, 52-53). Hence पराच् párách, अवाच् ávách, प्राच् prách, उदच् údach; also न्यच् nyāch, अध्यच् ádhyach; सध्र्यच् sadhryāch, विष्वच् víshvach; but प्रत्यच् pratyách, सम्यच् samyách, अन्वच् anvách.

‡ प्राङ् práñ stands for प्राङ् प्राङ्; this for प्राञ्च् práñch + स् s.

|| In the declension of words ending in अच् ach, the rule is that if अच् ach has the Udatta, as in प्रत्यच् pratyách, सम्यच् samyách, अन्वच् anvách (§ 180, note), all terminations, except the Sarvanāmasthānas, take the Udatta (Pân. vi. 1, 169-170). The rule Pân. vi. 1, 182, refers to अञ्च añch, not to अच् ach. The rule Pân. vi. 1, 222, is restricted in the Veda by vi. 1, 170. प्राच् prách is treated as if the accent were on the preposition.



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SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
N.V.	प्रत्यङ् <i>pratyāñ</i>	प्रत्यंचौ <i>pratyāñchau</i>	प्रत्यंचः <i>pratyāñchah</i>
A.	प्रत्यंचं <i>pratyāñcham</i>	प्रत्यंचौ <i>pratyāñchau</i>	प्रतीचः <i>pratīcháh*</i>
I.	प्रतीचा <i>pratīchā</i>	प्रत्यगभ्यां <i>pratyagbhyām</i>	प्रत्यग्भिः <i>pratyagbhiḥ</i>
D.	प्रतीचे <i>pratīché</i>	प्रत्यगभ्यां <i>pratyagbhyām</i>	प्रत्यग्भ्यः <i>pratyagbhyāḥ</i>
Ab.	प्रतीचः <i>pratīcháh</i>	प्रत्यगभ्यां <i>pratyagbhyām</i>	प्रत्यग्भ्यः <i>pratyagbhyāḥ</i>
G.	प्रतीचः <i>pratīcháh</i>	प्रतीचोः <i>pratīchóḥ</i>	प्रतीचां <i>pratīchām</i>
L.	प्रतीचि <i>pratīchí</i>	प्रतीचोः <i>pratīchóḥ</i>	प्रत्यक्षु <i>pratyakshú</i>
SINGULAR.		NEUTER. DUAL.	PLURAL.
N.A.	प्रत्यक् <i>pratyák</i>	प्रतीची <i>pratīchí</i>	प्रत्यंचि <i>pratyāñchi</i>
FEM. SINGULAR.			
N.	प्रतीची <i>pratīchí</i>		

The following words, derived from अञ्च् *añch*, to move, have three bases :

ANGA OR STRONG BASE.	PADA OR MIDDLE BASE.	BHA OR WEAK BASE.
प्रत्यञ्च् <i>pratyāñch</i> , behind (Pân. VI. 2, 52)	प्रत्यच् <i>pratyach</i>	प्रतीच् <i>pratīch</i>
सम्यञ्च् <i>samyāñch</i> , right (VI. 2, 52)	सम्यच् <i>samyach</i>	समीच् <i>samīch</i>
न्यञ्च् <i>nyāñch</i> , low (VI. 2, 53)	न्यच् <i>nyach</i>	नीच् <i>nīch</i>
सध्र्यञ्च् <i>sadhryāñch</i> , accompanying (VI. 3, 95)	सध्र्यच् <i>sadhryach</i>	सधीच् <i>sadhrīch</i>
अन्वञ्च् <i>anvāñch</i> , following (VI. 2, 52)	अन्वच् <i>anvach</i>	अनूच् <i>anūch</i>
विष्वञ्च् <i>vishvañch</i> , all-pervading	विष्वच् <i>vishvach</i>	विषूच् <i>vishūch</i>
उदञ्च् <i>údañch</i> , upward (VI. 2, 52)	उदच् <i>údach</i>	उदीच् <i>údīch</i>
तिर्यञ्च् <i>tiryāñch</i> , tortuous	तिर्यच् <i>tiryach</i>	तिरश्च् <i>tiraśch</i>

Bases in अत् *at* and अन्त् *ant*.

1. Participles Present.

§ 182. Participles of the present have two bases, the Pada and Bha base in अत् *at*, the Anga base in अन्त् *ant*. (Accent, Pân. VI. I, 173.)

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
N.V.	अदन् <i>adán</i>	अदंतौ <i>adántau</i>	अदंतः <i>adántah</i>
A.	अदंतं <i>adántam</i>	अदंतौ <i>adántau</i>	अदतः <i>adatáh</i>
I.	अदता <i>adatá</i>	अदभ्यां <i>adádbhyām</i>	अदद्भिः <i>adádbhiḥ</i>
D.	अदते <i>adaté</i>		अदद्भ्यः <i>adádbhyāḥ</i>
Ab.	अदतः <i>adatáh</i>	अदतोः <i>adatóḥ</i>	अदतां <i>adatám</i>
G.			
L.	अदति <i>adatí</i>		अदत्सु <i>adátsu</i>

SINGULAR.		NEUTER. DUAL.	PLURAL.
N. A.	अदत् <i>adát</i>	अदती <i>adatí</i>	अदन्ति <i>adánti</i>
	FEM. SINGULAR.		
N.	अदती <i>adatí</i> , &c., like नदी <i>nadí</i> .		

§ 183. There is a very difficult rule according to which certain participles keep the न् *n* in the Nom. and Acc. Dual of neuters, and before the ई *ī* of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

I. Participles of verbs following the Bhû, Div, and Chur classes *must* preserve the न् *n*.

II. Participles of verbs following the Tud class *may* or *may not* preserve the न् *n*. The same applies to all participles of the future in स्यत् *syat*, and to the participles of verbs of the Ad class in आ *ā*.

III. Participles of all other verbs *must* reject the न् *n*.

I. भवत् <i>bhávāt</i> .	Nom. and Acc. Dual Neut. भवन्ती <i>bhávantí</i> .
दीव्यत् <i>dīvyāt</i> .	दीव्यन्ती <i>dīvyantí</i> .
चोरयत् <i>choráyāt</i> .	चोरयन्ती <i>choráyantí</i> .
II. तुदत् <i>tudát</i> .	तुदन्ती <i>tudántí</i> or तुदती <i>tudatí</i> .
भविष्यत् <i>bhavishyāt</i> (fut.).	भविष्यन्ती <i>bhavishyantí</i> or भविष्यती <i>bhavishyatí</i> .
यात् <i>yāt</i> .	यान्ती <i>yántí</i> or याती <i>yatí</i> .
III. अदत् <i>adát</i> .	Nom. and Acc. Dual Neut. अदती <i>adatí</i> .
जुह्वत् <i>júhvāt</i> .	जुह्वती <i>júhvati</i> .
सुन्वत् <i>sunvāt</i> .	सुन्वती <i>sunvati</i> .
रुंधत् <i>rundhāt</i> .	रुंधती <i>rundhati</i> .
तन्वत् <i>tanvāt</i> .	तन्वती <i>tanvati</i> .
क्रीणत् <i>krīṇāt</i> .	क्रीणती <i>krīṇati</i> .

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवन्ती *bhávantí*, being, fem.; तुदन्ती *tudántí* or तुदती *tudatí*, striking, fem.; अदती *adatí*, eating, fem. The feminine base is declined regularly as a base in ई *ī*.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् *n* is optional. With this exception, these participles are therefore really declined like nouns in त् *t* with unchangeable bases.

Base ददत् *dádat*, giving, from दा *dā*, to give, ददामि *dádāmi*, I give.

SINGULAR.		DUAL.		PLURAL.	
MASC.	NEUT.	MASC.	NEUT.	MASC.	NEUT.
N.V. ददत् <i>dádat</i>	ददत् <i>dádat</i>	} ददतौ <i>dádatau</i>	} ददती <i>dádatí</i>	} ददतः <i>dádataḥ</i>	} ददन्ति <i>dádati</i> *
A. ददतं <i>dádatam</i>	ददत् <i>dádat</i>				
I. ददता <i>dádatā</i>		} ददद्भ्यां <i>dádadbhyām</i>		} ददद्भिः <i>dádadbhiḥ</i>	
D. ददते <i>dádate</i>					
Ab. } ददतः <i>dádataḥ</i>					
G. } ददतः <i>dádataḥ</i>		} ददतोः <i>dádatoh</i>		} ददतां <i>dádatām</i>	
L. ददन्ति <i>dádati</i>					
				ददत्सु <i>dádatṣu</i>	

* Or ददन्ति *dádanti*.

The same rule applies to the participles जक्षत् *jakshat*, eating; जाग्रत् *jāgrat*, waking; दरिद्रत् *daridrat*, being poor; शासत् *śāsat*, commanding; चकासत् *chakāsat*, shining. But जगत् *jāgat*, neut. the world, forms Nom. Plur. जगन्ति *jāganti*, only.

§ 185. बृहत् *bṛhāt*, great, पृषत् *prīshat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
N. V.	बृहन् <i>bṛhán</i>	बृहतौ <i>bṛhántau</i>	बृहतः <i>bṛhántaḥ</i>
A.	बृहतं <i>bṛhántam</i>	बृहतौ <i>bṛhántau</i>	बृहतः <i>bṛhatáḥ</i>

SINGULAR. FEM.		DUAL.	PLURAL.
N. A.	बृहत् <i>bṛhát</i>	बृहती <i>bṛhatī</i>	बृहन्ति <i>bṛhánti</i>
SINGULAR. N.			
बृहती <i>bṛhatī</i>			

§ 186. महत् *mahat*, great, likewise originally a participle of the Ad class, forms its Aṅga or strong base in अन्त *ánt*.

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
N.	महान् <i>mahán</i>	महान्तौ <i>mahántau</i>	महान्तः <i>mahántaḥ</i>
A.	महान्तं <i>mahántam</i>	महान्तौ <i>mahántau</i>	महतः <i>mahatáḥ</i>
I.	महता <i>mahatá</i>	महद्भ्यां <i>mahádbhyām</i>	महद्भिः <i>mahádbhiḥ</i>
D.	महते <i>mahaté</i>		महद्भ्यः <i>mahádbhyaḥ</i>
Ab.	महतः <i>mahatáḥ</i>		
G.	महति <i>mahatí</i>	महतोः <i>mahatóḥ</i>	महतां <i>mahatám</i>
L.	महति <i>mahatí</i>		महत्सु <i>mahátsu</i>
V.	महन् <i>máhan</i>		
SINGULAR.		DUAL.	PLURAL.
N. A. V. महत् <i>mahát</i>		महती <i>mahatī</i>	महन्ति <i>mahánti</i>

The rest like the masculine.

FEM. SINGULAR.	
N.	महती <i>mahatī</i>

Bases ending in the Suffixes मत् *mat* and वत् *vat*, forming their Aṅga Bases in मन्त *mant* and वन्त *vant*.

§ 187. The possessive suffixes मत् *mat* and वत् *vat* form their Aṅga or strong base in मन्त *mant* and वन्त *vant*. They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence.



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or 'आत्म् *ātmn* from आत्मन् *ātman*. This rule applies only to words ending in मन् *man* and वन् *van*, not to words ending in simple अन् *an*. Thus तक्षन् *takshan* forms तक्षणा *takshṇā*; मूर्धन् *mūrdhan*, मूर्ध्ना *mūrdhnā*, &c.

5. That in all other words the loss of the अ *a* is optional in the Loc. Sing., and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the अ *a*; thus राज्ञी *rājñī*.

राजन् *rājan*, m. king. Aṅga, राजान् *rājān*; Pada, राज *rāja*; Bha, राज्ञ् *rājñ*.

MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. राजा <i>rājā</i>	राजानौ <i>rājānau</i>	राजानः <i>rājānaḥ</i>
A. राजानं <i>rājānam</i>	राजानौ <i>rājānau</i>	राज्ञः <i>rājñāḥ</i>
V. राजन् <i>rājan</i>		
I. राज्ञा <i>rājñā</i>	राजभ्यां <i>rājabhyām</i>	राजभिः <i>rājabhiḥ</i>
D. राज्ञे <i>rājñe</i>	राजभ्यां <i>rājabhyām</i>	राजभ्यः <i>rājabhyaḥ</i>
Ab. राज्ञः <i>rājñāḥ</i>	राजभ्यां <i>rājabhyām</i>	राजभ्यः <i>rājabhyaḥ</i>
G. राज्ञः <i>rājñāḥ</i>	राज्ञोः <i>rājñōḥ</i>	राज्ञां <i>rājñām</i>
L. राज्ञि <i>rājñi</i> or राजनि <i>rājani</i>	राज्ञोः <i>rājñōḥ</i>	राजसु <i>rājasu</i>

नामन् *nāman*, n. name. Aṅga, नामान् *nāmān*; Pada, नाम *nāma*; Bha, नाम् *nāmn*.

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N.A. नाम <i>nāma</i>	नाम्नी <i>nāmnī</i> or नामनी <i>nāmanī</i>	नामानि <i>nāmāni</i>
V. नाम <i>nāma</i> or नामन् <i>nāman</i>		
I. नाम्ना <i>nāmnā</i>	नामभ्यां <i>nāmabhyām</i>	नामभिः <i>nāmabhiḥ</i>
D. नाम्ने <i>nāmne</i>	नामभ्यां <i>nāmabhyām</i>	नामभ्यः <i>nāmabhyaḥ</i>
Ab. नाम्नः <i>nāmnāḥ</i>	नामभ्यां <i>nāmabhyām</i>	नामभ्यः <i>nāmabhyaḥ</i>
G. नाम्नः <i>nāmnāḥ</i>	नाम्नोः <i>nāmnōḥ</i>	नाम्नां <i>nāmnām</i>
L. नाम्नि <i>nāmni</i> or नामनि <i>nāmani</i>	नाम्नोः <i>nāmnōḥ</i>	नामसु <i>nāmasu</i>

§ 192. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यज्वन् *yajvan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and वन् *van*.

ब्रह्मन् *brahmān*, m. creator. Aṅga, ब्रह्मान् *brahmān*; Pada, ब्रह्म *brahmā*; Bha, ब्रह्मन् *brahmān*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. ब्रह्मा <i>brahmá</i>	ब्रह्माणौ <i>brahmánau</i>	ब्रह्माणः <i>brahmánah</i>
A. ब्रह्माणं <i>brahmánam</i>	ब्रह्माणौ <i>brahmánau</i>	ब्रह्माणः <i>brahmánah</i>
V. ब्रह्मन् <i>bráhmaṇ</i>		
I. ब्रह्मणा <i>brahmánā</i>	ब्रह्मभ्यां <i>brahmábhyām</i>	ब्रह्मभिः <i>brahmábhiḥ</i>
D. ब्रह्मणे <i>brahmáne</i>	ब्रह्मभ्यां <i>brahmábhyām</i>	ब्रह्मभ्यः <i>brahmábhyaḥ</i>
Ab. ब्रह्मणः <i>brahmánah</i>	ब्रह्मभ्यां <i>brahmábhyām</i>	ब्रह्मभ्यः <i>brahmábhyaḥ</i>
G. ब्रह्मणः <i>brahmánah</i>	ब्रह्मणोः <i>brahmánoḥ</i>	ब्रह्मणां <i>brahmánām</i>
L. ब्रह्मणि <i>brahmáni</i>	ब्रह्मणोः <i>brahmánoḥ</i>	ब्रह्मसु <i>brahmásu</i>

NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. A. ब्रह्म <i>bráhma</i>	ब्रह्मणौ <i>bráhmaní</i>	ब्रह्मणि <i>bráhmani</i>
V. ब्रह्म <i>bráhma</i> or ब्रह्मन् <i>bráhmaṇ</i>		

Decline यज्वन् *yajvan*, sacrificer ; आत्मन् *átman*, self ; सुधर्मेन् *sudharman*, virtuous.

प्रतिदिवन् *pratidivan*, one who sports, from दिव् दीव्यति *div dívtyati*, lengthens the दि *di* to दी *dí*, whenever the व् *v* is immediately followed by न् *n*. Nom. Sing. प्रतिदिवा *pratidivá* ; Nom. Plur. प्रतिदिवानः *pratidivánah* ; Acc. Plur. प्रतिदीवः *pratidívnaḥ* (§ 143).

§ 193. Words in अन् *an*, like राजन् *rájan*, king, form their feminine in ई, dropping the अ *a* before the न् *n* ; राज्ञी *rájñí*, queen.

Words in वन् *van*, like धीवन् *dhívan*, fisherman, form their feminine in वरी *varí* ; धीवरी *dhívarí*, wife of a fisherman. (See, however, Pân. IV. 1, 7, vârt.)

Words in मन् *man*, if feminine, are declined like masculines. दामन् *dáman*, fem. rope ; Nom. Sing. दामा *dámá*, Acc. दामानं *dámánam* ; but there is an optional base दामा *dámá*, Acc. Sing. दामां *dámám*. (Pân. IV. 1, 11 ; 13.)

§ 194. Nouns in अन् *an*, मन् *man*, वन् *van*, at the end of adjectival compounds, may either use their masculine forms as feminines, or form feminines in आ *á*. Those in अन् *an*, if in the Bha base they can drop the अ *a* before the न् *n*, may also take ई (Pân. IV. 1, 28). Thus, Nom. Sing. masc. and fem. सुचर्मा *sucharmá*, having good leather, Nom. Dual सुचर्माणौ *sucharmánau* ; सुपर्वा *suparvá*, सुपर्वाणौ *suparvánau* : or, Nom. Sing. fem. सुचर्मा *sucharmá*, Nom. Dual सुचर्मे *sucharme*, Plur. सुचर्माः *sucharmáh* ; सुपर्वा *suparvá*, सुपर्वे *suparve*, सुपर्वाः *suparváh*. Of बहुराजन् *bahurájan*, having many kings, the feminine may be,

1. बहुराजा *bahurájá*, Dual बहुराजानौ *bahurájánau*.
2. बहुराजा *bahurájá*, Dual बहुराजे *bahuráje*.
3. बहुराज्ञी *bahurájñí*, Dual बहुराज्ञ्यौ *bahurájñyau*.

द्विदाम्नी *dvidāmní* (Pân. IV. 1, 27), having two ropes, is an exception.

Adjectives in वन् *van*, which form their fem. in वरी *varí*, धीवन् *dhívan*, a fisherman, धीवरी *dhívarí*, पीवन् *pívan*, पीवरी *pívarí*, fat, may do the same at the end of compounds, or



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§ 197. At the end of a compound, too, अहन् *ahan* is irregular. Thus दीर्घाहन् *dīrghāhan*, having long days, is declined :

SINGULAR.	DUAL.	PLURAL.
N. दीर्घाहाः <i>dīrghāhāḥ</i> *	N.A.V. दीर्घाहाणौ <i>dīrghāhāṇau</i>	N.V. दीर्घाहाणः <i>dīrghāhāṇaḥ</i>
V. दीर्घाहः <i>dīrghāhaḥ</i>		A. दीर्घाहः <i>dīrghāhnaḥ</i>
A. दीर्घाहाणं <i>dīrghāhāṇam</i>		I. दीर्घाहोभिः <i>dīrghāhobhiḥ</i> , &c.
Feminine, दीर्घाह्नी <i>dīrghāhnī</i> (Pāṇ. VIII. 4, 7).		

§ 198. In derivative compounds with numerals, and with वि *vi* and साय *sāya*, अह् *ahna* is substituted for अहन् *ahan* : but in the Loc. Sing. both forms are admitted ; e. g. द्वहः *dvyahnaḥ*, produced in two days ; Loc. Sing. द्वहे *dvyahne* or द्वहि *dvyahni* or द्वहनि *dvyahani*. (Pāṇ. VI. 3, 110.)

§ 199. अन् *śvan*, m. dog, युवन् *yuvan*, m. young, take शुन् *śun*, यून् *yūn* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahman*, m. (Accent, Pāṇ. VI. 1, 182.)

SINGULAR.	DUAL.	PLURAL.
N. अस्व <i>śvā</i>	N.A.V. अस्वनौ <i>śvānau</i>	N. अस्वानः <i>śvānaḥ</i>
A. अस्वानं <i>śvānam</i>		A. शुनः <i>śunaḥ</i>
V. अस्वन् <i>śvān</i>		I. अस्वभिः <i>śvābhiḥ</i>

The feminine of अन् *śvan* is शुनी *śunī*; of युवन् *yūvan*, युवतिः *yuvatīḥ*; according to some grammarians, यूनी *yūnī*.

§ 200. मघवन् *maghavan*, the Mighty, a name of Indra, takes मघोन् *maghon* as its Bha base.

SINGULAR.	DUAL.	PLURAL.
N. मघवा <i>maghāvā</i>	N.A.V. मघवानौ <i>maghāvānau</i>	N. मघवानः <i>maghāvānaḥ</i>
A. मघवानं <i>maghāvānam</i>		A. मघोनः <i>maghōnaḥ</i>
V. मघवन् <i>māghavan</i>		I. मघवभिः <i>maghāvabhiḥ</i> †

The same word may likewise be declined like a masculine with the suffix वत् *vat* or मत् *mat* ; (see अग्निमत् *agnimat*.)

SINGULAR.	DUAL.	PLURAL.
N. मघवान् <i>maghāvān</i>	N.A.V. मघवंतौ <i>maghāvantau</i>	N. मघवंतः <i>maghāvantaḥ</i>
A. मघवंतं <i>maghāvantam</i>		A. मघवतः <i>maghāvataḥ</i>
V. मघवन् <i>māghavan</i>		I. मघवद्भिः <i>maghāvadbhiḥ</i>

The feminine is accordingly either मघोनी *maghōnī* or मघवती *maghavatī*.

§ 201. पूषन् *pūshān* and अर्यमन् *aryamān*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut. ; (in this they follow the bases in इन् *in* ; § 203.) For the rest, they are declined like nouns in अन् *an* ; (see राजन् *rājan*.)

* Pāṇ. VIII. 2, 69, vārt. 1 ; Siddh.-Kaum. vol. I. p. 194 ; but Colebrooke, p. 83, has दीर्घाहा *dīrghāhā* as Nom. Sing.

† Colebrooke, Sanskrit Grammar, p. 81.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
पूषन्, पूष, पूष्ण <i>púshan, púsha, púshṇ</i>	पूषा <i>púshá</i>	पूषणः <i>púshāṇaḥ</i>	पूष्णाः <i>púshṇāḥ</i>	पूषभिः <i>púshābhiḥ</i>	पूषाणि <i>púshāṇi</i>
अर्यमन्, अर्यम, अर्यम्णा <i>aryaman, aryama, aryamṇ</i>	अर्यमा <i>aryamá</i>	अर्यमणः <i>aryamāṇaḥ</i>	अर्यम्णाः <i>aryamṇāḥ</i>	अर्यमभिः <i>aryamābhiḥ</i>	अर्यमाणि <i>aryamāṇi</i>

Loc. Sing. पूष्णि *púshṇi* or पूषणि *púshāṇi*; or, according to some, पूषि *púshi*. (Sār 1.9, 31.)

§ 202. The root हन् *han*, to kill, if used as a noun, follows the same rule; only that when the vowel between ह *h* and न् *n* is dropt, ह् *h* becomes घ् *gh*.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
हन् <i>han</i> , ह <i>ha</i> , घ्न <i>ghn</i>	हा <i>há</i>	हनः <i>hanaḥ</i>	घ्नः <i>ghnaḥ</i>	हभिः <i>habhiḥ</i>	हानि <i>hāni</i>
ब्रह्महन्, ह, घ्न <i>brahmahan, ha, ghn</i>	ब्रह्महा <i>brahmahá</i>	ब्रह्महणः <i>brahmahāṇaḥ</i>	ब्रह्मघ्नः <i>brahmaghnaḥ</i>	ब्रह्महभिः <i>brahmahābhiḥ</i>	ब्रह्महाणि <i>brahmahāṇi</i>

Loc. Sing. ब्रह्मघ्नि *brahmaghni* or ब्रह्महणि *brahmahāṇi*.

Bases in इन् *in*.

§ 203. Words in इन् *in* are almost regular; it is to be observed that

1. They drop the न् *n* at the end of the Pada base.
2. They form the Nom. Sing. masc. in ई *ī*; the Nom. Acc. Sing. neut. in इ *i*; and the Nom. Acc. Plur. neut. in इनि *īni*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. धनी <i>dhaní</i>	धनिनौ <i>dhanínau</i>	धनिनः <i>dhanínāḥ</i>
A. धनिनं <i>dhanínam</i>	धनिनौ <i>dhanínau</i>	धनिनः <i>dhanínāḥ</i>
I. धनिना <i>dhanínā</i>	धनिभ्यां <i>dhaníbhyām</i>	धनिभिः <i>dhaníbhiḥ</i>
D. धनिने <i>dhaníne</i>	धनिभ्यां <i>dhaníbhyām</i>	धनिभ्यः <i>dhaníbhyāḥ</i>
Ab. धनिनः <i>dhanínāḥ</i>	धनिभ्यां <i>dhaníbhyām</i>	धनिभ्यः <i>dhaníbhyāḥ</i>
G. धनिनः <i>dhanínāḥ</i>	धनिनोः <i>dhanínōḥ</i>	धनिनां <i>dhanínām</i>
L. धनिनि <i>dhanínī</i>	धनिनोः <i>dhanínōḥ</i>	धनिषु <i>dhaníshu</i>
V. धनिन् <i>dhánin</i>	धनिनौ <i>dháninau</i>	धनिनः <i>dhánināḥ</i>
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N.A. धनि <i>dhaní</i>	धनिनी <i>dhanínī</i>	धनीनि <i>dhanínī</i>
V. धनि <i>dháni</i> or धनिन् <i>dhánin</i>		
FEM.		
SINGULAR.		
N. धनिनी <i>dhaninī</i>		

Decline मेधाविन् *medhāvin*, wise; यशस्विन् *yaśasvin*, glorious; वाग्मिन् *vāgmin*, loquacious; कारिन् *kārin*, doing.

Note—These nouns in इन् *in*, (etymologically a shortened form of अन् *an*), follow the analogy of nouns in अन् *an* (like राजन् *rājan*, नामन् *nāman*) in the Nom. Sing. masc. and neut., and in the Voc. Sing. and in the Nom. Acc. Plur. neut. They might be ranged, in fact, with the nouns having unchangeable bases; for the lengthening of the vowel in the Nom. and Acc. Plur. neut. is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels.

Participles in वस् vas.

§ 204. Participles of the reduplicated perfect in वस् *vas* have three bases ; वांस् *vāms* as the Aṅga, उष् *ush* as the Bha, and वस् *vas* as the Pada base. According to Sanskrit grammarians, they change the स् *s* of वस् *vas* into त् *t*, if the स् *s* is final, or if it is followed by terminations beginning with भ् *bh* and स् *s* ; (see § 173, 131.) But the fact is, that the Pada base is really वत् *vat*, not वस् *vas*.

Aṅga, रुरुद्वांस् *rurudvāms* ; Pada, रुरुद्वस् *rurudvas* ; Bha, रुरुदुष् *rurudush*.

MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. रुरुद्वान् <i>rurudvān</i>	रुरुद्वांसौ <i>rurudvāmsau</i>	रुरुद्वांसः <i>rurudvāmsaḥ</i>
A. रुरुद्वांसं <i>rurudvāmsam</i>	रुरुद्वांसौ <i>rurudvāmsau</i>	रुरुदुषः <i>rurudúshaḥ</i>
V. रुरुद्वन् <i>rúrudvan</i>		
I. रुरुदुषा <i>rurudúshá</i>	रुरुद्वभ्यां <i>rurudvādbhyām</i>	रुरुद्वभिः <i>rurudvādbhiḥ</i>
D. रुरुदुषे <i>rurudúshe</i>	रुरुद्वभ्यां <i>rurudvādbhyām</i>	रुरुद्वभ्यः <i>rurudvādbhyaḥ</i>
Ab. रुरुदुषः <i>rurudúshaḥ</i>	रुरुद्वभ्यां <i>rurudvādbhyām</i>	रुरुद्वभ्यः <i>rurudvādbhyaḥ</i>
G. रुरुदुषः <i>rurudúshaḥ</i>	रुरुदुषोः <i>rurudúshoḥ</i>	रुरुदुषां <i>rurudúshām</i>
L. रुरुदुषि <i>rurudúshi</i>	रुरुदुषोः <i>rurudúshoḥ</i>	रुरुद्वत्सु <i>rurudvātsu</i>

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N. रुरुद्वत् <i>rurudvát</i>	रुरुदुषी <i>rurudúshí</i>	रुरुद्वांसि <i>rurudvāmsi</i>

FEM.

SINGULAR.

N. रुरुदुषी *rurudushí*

§ 205. Participles in वस् *vas* which insert an इ *i* between the reduplicated root and the termination, drop the इ *i* whenever the termination वस् *vas* is changed into उष् *ush*. Thus

तस्थिवान् *tasthivān*, from स्था *sthā*, to stand, forms the fem. तस्थुषी *tasthushí*.

पेचिवान् *pechivān*, from पच् *pach*, to cook, forms the fem. पेचुषी *pechushí*.

A very common word following this declension is विद्वान् *vidvān*, wise, (for विविद्वान् *vividvān*) ; fem. विदुषी *vidúshí*.

If the root ends in इ *i* or ई *ī*, this radical vowel is never dropt before उष् *ush*, the contracted form of वस् *vaṣ*. Hence from नी *ní*, निनीवान् *ninívān* ; Instr. निन्युषा *ninyushá* ; fem. निन्युषी *ninyushí*.



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The feminine is either सुपाद् *supād* or सुपदी *supadī* (Pân. iv. 1, 8); but a metre consisting of two feet is called द्विपदा *dvipadā*.

§ 208. Words ending in वाह् *vāh*, carrying, retain वाह् *vāh* as Aṅga and Pada base, but shorten it to ऊह् *ūh* as Bha base. The fem. is ऊही *ūhī*.

Final ह् *h* is interchangeable with द् *dh*, ड् *ḍ*, ट् *ṭ*. (See § 128; 174, 8.)

The ऊ of ऊह् *ūh* forms Vṛiddhi with a preceding अ *a* or आ *ā* (§ 46). Thus विश्ववाह् *viśvavāh*, upholder of the universe. (Accent, Pân. vi. 1, 171.)

SINGULAR.	DUAL.	PLURAL.
N.V. विश्ववाद् <i>viśvavāḍ</i>	विश्ववाहौ <i>viśvavāhau</i>	विश्ववाहः <i>viśvavāhaḥ</i>
A. विश्ववाहं <i>viśvavāham</i>	विश्ववाहौ <i>viśvavāhau</i>	विश्वौहः <i>viśvauhāḥ</i>

I. विश्ववाड्भिः *viśvavāḍbhīḥ*

§ 209. श्वेतवाह् *śvetavāh* is further irregular, forming its Pada base in वस् *vas*, and retaining it in the Nom. and Voc. Sing.; e.g. Nom.Voc. श्वेतवाः *śvetavāḥ*; Acc. श्वेतवाहं *śvetavāham*; Instr. श्वेतौहा *śvetauhā*; Instr. Plur. श्वेतवोभिः *śvetavobhīḥ*, &c.; Loc. Plur. श्वेतवःसु *śvetavaḥsū*.

Some grammarians allow श्वेतवाह् *śvetavāh*, instead of श्वेतौह् *śvetauh*, in all the Bha cases (Sâr. i. 9, 14), and likewise श्वेतवः *śvétavaḥ* in Voc. Sing.

§ 210. A more important compound with वाह् *vāh* is अनडुह् *anaduh*, an ox, (i.e. a cart-drawer.) It has three bases: 1. The Aṅga base अनडाह् *anadvāh*; 2. The Pada base अनडुद् *anadud*; 3. The Bha base अनडुह् *anaduh*.

It is irregular besides in the Nom. and Voc. Sing.

SINGULAR.	DUAL.	PLURAL.
N. अनडान् <i>anadvān</i>	N. A.V. अनडाहौ <i>anadvāhau</i>	N. अनडाहः <i>anadvāhaḥ</i>
V. अनडन् <i>anadvan</i>	I. D.Ab. अनडुद्भ्यां <i>anadudbhyām</i>	A. अनडुहः <i>anaduhāḥ</i>
A. अनडाहं <i>anadvāham</i>	G.L. अनडुहोः <i>anaduhoḥ</i>	I. अनडुद्भिः <i>anadudbhiḥ</i>
I. अनडुहा <i>anaduhā</i>		L. अनडुत्सु <i>anadutsu</i>

If used as a neuter, at the end of a compound, it forms

SINGULAR.	DUAL.	PLURAL.
N. A.V. अनडुद् <i>anadud</i>	अनडुही <i>anaduhī</i>	अनडांहि <i>anadvāmhi</i>

The rest like the masculine.

The feminine is अनडुही *anaduhī* or अनडाही *anadvāhī* (Pân. vii. 1, 98, vârt.).

§ 211. अप् *ap*, water, is invariably plural, and makes its अ *a* long in the Aṅga base, and substitutes त् *t* for प् *p* before an affix beginning with भ् *bh*.

Plural: Nom. आपः *āpaḥ*, Acc. अपः *āpāḥ*, Instr. अद्भिः *adbhīḥ*, Loc. अप्सु *apsū*. (Accent, Pân. vi. 1, 171.)

In composition अप् *ap* is said to form स्वाप् *svāp*, Nom. Sing. masc. and fem., having good water; Acc. स्वापं *svāpam*; Instr. स्वपा *svapā*, &c. Nom. Plur. स्वापः *svāpaḥ*; Acc. स्वपः *svapaḥ*; Instr. स्वद्भिः *svadbhiḥ*, &c. The neuter forms the Nom. Sing. स्वप् *svap*; Nom. Plur. स्वंपि *svampi* or स्वांपि *svāmpi*, according to different interpretations of Pânini. (Colebrooke, p. 101, note.) The Sârasvatî (i. 9, 62) gives स्वांपि तडागानि *svāmpi tadāgāni*, tanks with good water.

§ 212. पुंस् *pum̐s*, man, has three bases: 1. The Aṅga base पुमांस *pumāṁs*; 2. The Pada base पुम् *pum*; 3. The Bha base पुंस *pums*. (Accent, Pāṇ. vi. 1, 171.)

SINGULAR.	DUAL.	PLURAL.
N. पुमान् <i>pumān</i>	N. A. V. पुमांसौ <i>pumāṁsau</i>	N. पुमांसः <i>pumāṁsaḥ</i>
V. पुमन् <i>púman</i>	I. D. Ab. पुंभ्यां <i>pumbhyām</i>	A. पुंसः <i>pum̐sāḥ</i>
A. पुमांसं <i>pumāṁsam</i>	G. L. पुंसोः <i>pum̐sōḥ</i>	I. पुंभिः <i>pumbhīḥ</i>
I. पुंसा <i>pum̐sā</i>		L. पुंसु <i>pum̐sú</i>

The Loc. Plur. is written पुंसु *pum̐sú*, not पुंषु *pum̐shú* or पुन्सु *punsú* (§ 100, note). The Sârasvatî gives पुंक्षु *pum̐kshú* (1. 9, 70). Pāṇini (VIII. 3, 58) says that नुं *num* only, not Anusvâra in general, does not prevent the change of स् *s* into ष *sh*; and therefore that change does not take place in सुहिन्सु *suhinsu* and पुंसु *pum̐su*. In the first, न *n* is radical, not inserted; in the second, the Anusvâra represents an original म *m*. Cf. Siddh.-Kaum. vol. 1. p. 186: सुहिन्सु पुंस्त्रियादावनुस्वारसत्त्वेऽपि तस्य नुमस्थानिकत्वाभावाच्च षत्वमिति भावः।

In composition it is declined in the same manner if used in the masc. or fem. gender. As a neuter it is, Nom. Sing. सुपुम् *supum*, Nom. Dual सुपुंसी *supum̐sī*, Nom. Plur. सुपुमांसि *supumāṁsi*.

§ 213. दिव् *div* or द्यु *dyu*, f. sky, is declined as follows, (Accent, Pāṇ. vi. 1, 171; 183):
Base दिव् *div*, द्यु *dyu*. (See § 219.)

SINGULAR.	DUAL.	PLURAL.
N. द्यौः <i>dyaūḥ</i>	N. A. V. दिवौ <i>dívau</i>	N. दिवः <i>dívah</i>
A. दिवं <i>dívam</i>	I. D. Ab. द्युभ्यां <i>dyúbhyām</i>	A. दिवः <i>dívah</i>
I. दिवा <i>divā</i>	G. L. दिवोः <i>dívōḥ</i>	I. द्युभिः <i>dyúbhiḥ</i>
D. दिवे <i>divé</i>		D. Ab. द्युभ्यः <i>dyúbhyaḥ</i>
Ab. G. दिवः <i>dívah</i>		G. दिवां <i>divām</i>
L. दिवि <i>diví</i>		L. द्युषु <i>dyúshu</i>
V. द्यौः <i>dyaūḥ</i>		

Another base द्यो *dyo* is declined as a base ending in a vowel, and follows the paradigm of गो *go*, § 219. (See Siddh.-Kaum. vol. 1. p. 138.)

Compounds like सुदिव् *sudiv*, having a good sky, are declined in the masc. and fem. like दिव् *div*. Hence सुद्यौः *sudyaūḥ*, सुदिवं *sudivam*, &c.

In the neuter they form Nom. Acc. Voc. Sing. सुद्यु *sudyu*, having a good sky; Dual सुदिवी *sudiví*; Plur. सुदिवि *sudiví*.

§ 214. A number of words in Sanskrit are what Greek grammarians would call *Metaplasta*, i. e. they exist under two forms, each following a different declension, but one being deficient in the Sarvanâmasthâna cases, i. e. Nom. Voc. Acc. Sing. and Dual, Nom. Voc. Plur., and Nom. Voc. Acc. Plur. of neuters. (Pāṇ. vi. 1, 63.) Thus

DEFECTIVE BASE :	BASE DECLINED THROUGHOUT :
*1. असन् <i>asan</i> , n. blood ;	असृज् <i>asrij</i> , n.
*2. आसन् <i>āsan</i> , n. face ;	आस्य <i>āsya</i> , n.
*3. उदन् <i>udan</i> , n. water ;	उदक् <i>udaka</i> , n.
4. दत् <i>dat</i> , m. tooth ; Acc. Pl. दतः <i>datāḥ</i> ;	दन्त <i>danta</i> , m.

* No accent on Vibhakti. (Pāṇ. vi. 1, 171.)

*5. दोषन् <i>doshan</i> , (m.) n. arm ;	दोस् <i>dos</i> , m. n.
6. नस् <i>nas</i> , f. nose ; Acc. Pl. नसः <i>nasáh</i> ;	नासिका <i>násiká</i> , f.
7. निश् <i>niś</i> , f. night ; Acc. Pl. निशः <i>niśáh</i> ;	निशा <i>niśá</i> , f.
8. पद् <i>pad</i> , m. foot ; Acc. Pl. पदः <i>padáh</i> ;	पाद <i>páda</i> , m.
9. पृत् <i>prit</i> , f. army † ; Loc. Pl. पृत्सु <i>pritsú</i> ;	पृतना <i>prítaná</i> , f.
10. मांस <i>māms</i> , n. meat ‡ ;	मांस <i>māmsa</i> , n.
11. मास् <i>mās</i> , m. month || ; मासः <i>másáh</i> ;	मास <i>māsa</i> , m.
*12. यकन् <i>yakan</i> , n. liver ¶ ;	यकृत् <i>yakṛit</i> , n.
*13. यूषन् <i>yúshan</i> , m. pea-soup ;	यूष <i>yúsha</i> , m.
*14. शकन् <i>śakan</i> , n. ordure ;	शकृत् <i>śakṛit</i> , n.
15. स्नु <i>snu</i> , n. ridge ;	सानु <i>sānu</i> , n.
16. हृद् <i>hṛid</i> , n. (m.) ; Gen. Sing. हृदः <i>hṛidáh</i> ;	हृदय <i>hṛidaya</i> , n.

Hence in

No. 1. N.V.A. Sing. is असृक् <i>asṛik</i> only ;	but {	A. Plur. असृजि <i>asṛiñji</i> or असानि <i>asāni</i> .
N.V.A. Dual is असृजी <i>asṛijī</i> only ;		I. Sing. असृजा <i>asṛijá</i> or अस्ना <i>asná</i> .
N.V. Plur. is असृजि <i>asṛiñji</i> only ;		I. Du. असृग्भ्यां <i>asṛigbhyām</i> or असभ्यां <i>asabhyān</i>
No. 4. N.A.V. Sing. is दंतः, °तं, °त <i>dantah, am, a</i> , only ;	but {	A. Plur. दंतान् <i>dantān</i> or दतः <i>datah</i> .
N.V.A. Dual is दंतौ <i>dantau</i> only ;		I. Sing. दंतेन <i>dantena</i> or दता <i>datá</i> .
N.V. Plur. is दंताः <i>dantáh</i> only ;		I. Dual दंताभ्यां <i>dantābhyām</i> or दद्भ्यां <i>dadbhyān</i>
No. 11. N.A.V. Sing. is मासः, °सं, °स <i>māsah, am, a</i> , only ;	but {	A. Plur. मासान् <i>māsān</i> or मासः <i>māsah</i> .
N.V.A. Dual is मासौ <i>māsau</i> only ;		I. Sing. मासेन <i>māsena</i> or मासा <i>māsá</i> .
N.V. Plur. is मासाः <i>másáh</i> only ;		I. Dual मासाभ्यां <i>māsābhyām</i> or माभ्यां <i>mābhyā</i>
No. 13. N.A.V. Sing. is यूषः, °षं, °ष <i>yúshah, am, a</i> , only ;	but {	A. Plur. यूषान् <i>yúshān</i> or यूषाः <i>yúshṇah</i> .
N.A.V. Dual is यूषौ <i>yúshau</i> only ;		I. Sing. यूषेण <i>yúsheṇa</i> or यूषा <i>yúshṇá</i> .
N.V. Plur. is यूषाः <i>yúsháh</i> only ;		I. Du. यूषाभ्यां <i>yúshābhyām</i> or °षभ्यां <i>-shabhyān</i>
		L. Sing. यूषे <i>yúshe</i> or °षणि <i>-shaṇi</i> or °षिण <i>-shṇ</i>

Grammarians differ on the exact meaning of Pāṇini's rule ; and forms such as दोषणी *doshañi*, Nom. Dual Neut., would seem to show that in the Nom. Acc. Voc. Dual the base दोषन् *doshan* may be used. (See Siddh.-Kaum. vol. 1. pp. 107, 131, 141, 144.) By some the rule is restricted to the Veda.

2. Bases ending in Vowels.

§ 215. Bases ending in vowels may be subdivided into two classes :

1. Bases ending in any vowels, except derivative अ *a* and आ *ā*.
2. Bases ending in derivative अ *a* and आ *ā*.

* No accent on Vibhakti. (Pāṇ. vi. 1, 171.)

† Siddh.-Kaum. vol. 1. p. 131.

‡ Siddh.-Kaum. vol. 1. p. 141.

|| The Sârasvatî gives all cases of मास् *mās* (1. 6, 35).

¶ Pāṇ. vi. 1, 63.



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If bases in ऐ *ai*, ओ *o*, औ *au* are to be declined as neuters at the end of compounds, they shorten ऐ *ai* to इ *i*, and ओ *o* and औ *au* to उ *u*, and are then declined like neuters in इ *i* and उ *u*. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. सुरिणा *surinā* or सुराया *surāyā*; but only सुनुना *sununā*.

§ 219. द्यो *dyo*, fem. heaven, is declined like गो *go*. It coincides in the Nom. and Voc. Sing. with दिव् *div*, sky, but differs from it in all other cases. (§ 213.)

	SINGULAR.	DUAL.	PLURAL.
N.	द्यौः <i>dyaúḥ</i>	} द्यावौ <i>dyāvau</i>	द्यावः <i>dyāvah</i>
A.	द्यां <i>dyām</i> *		द्याः <i>dyāḥ</i> *
I.	द्यवा <i>dyávā</i>	} द्योभ्यां <i>dyóbbhyām</i>	द्योभिः <i>dyóbbhiḥ</i>
D.	द्यवे <i>dyāve</i>		} द्योभ्यः <i>dyóbbhyaḥ</i>
Ab.	} द्योः <i>dyóḥ</i>		
G.				द्यावां dyāvām
L.	द्यवि <i>dyāvi</i>	} द्यवोः <i>dyāvoh</i>	द्योषु <i>dyóshu</i>
V.	द्यौः <i>dyaũḥ</i>		

Forms of *dyu* which occur in the Rig-veda :

Sing. N. *dyaús*; A. *dívam*, *dyām*; I. *divā* (*dívā*, by day); D. *divé*; G. *divāḥ*, *dyóḥ*; L. *diví*, *dyāvi*; V. *dyaũs* (Rv. vi. 51, 5). Plur. N. *dyāvah*; A. *dyūn*; I. *dyúbhiḥ*. Dual N. *dyāvā*.

Being used at the end of a compound द्यो *dyo* forms its neuter base as द्यु *dyu*; e.g. प्रद्यु *pradyu*, eminently celestial, Dual प्रद्युनी *pradyuní*, Plur. प्रद्यूनि *pradyūni* (Siddh.-Kaum. vol. i. pp. 144, 145); while from दिव् *div* the neuter adjective was, as we saw, सुद्यु *sudyu*, having a good sky, Dual सुदिवी *sudiví*, Plur. सुदीवि *sudívi* (Colebr. pp. 67, 73). प्रद्यु *pradyu*, as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. vol. i. p. 145).

Note—There are no real nouns ending in ए *e*, though grammarians imagine such words as एः *eḥ*, the sun, उद्यदेः *udyadeḥ*, the rising sun; Nom. Dual उद्यदयौ *udyadayau*, Nom. Plur. उद्यदयः *udyadayah*.

Bases in ई *ī* and ऊ *ū*.

1. Monosyllabic Bases in ई *ī* and ऊ *ū*, being both Masculine and Feminine.

(A.) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like धी *dhí*, thinking, क्री *krí*, buying, लू *lú*, cutting, take the same terminations as consonantal bases. They remain unchanged before terminations beginning with consonants, but change final ई *ī* and ऊ *ū* into इय् *iy* and उव् *uv*, before vowels. (Pāṇ. vi. 4, 82, 83.) Their Vocative is the same as their Nominative.

(B.) At the end of compounds.

§ 221. These monosyllabic bases rarely occur except at the end of compounds. Here

they may either change ई and ऊ into इय *iy* and उव *uv*, or into य *y* and व *v*. They change it

1. Into इय *iy* and उव *uv*:

- a. If the first member of the compound forms the predicate of the second, and the second maintains its nominal character. Thus परमनी: *paramanīh*, the best leader, Acc. Sing. परमनियं *paramaniyam*. Here नी: *nīh* is treated as a noun, and seems to have lost its verbal character. शुद्धधी: *śuddhadhīh*, a pure thinker, a man of pure thought, Acc. Sing. शुद्धधियं *śuddhadhiyam*; कुधी: *kudhīh*, a man of bad thought, Acc. Sing. कुधियं *kudhiyam*. (Sâr.)
- b. If ई and ऊ are preceded by two radical initial consonants. जलक्री: *jalakrīh*, a buyer of water, makes Acc. Sing. जलक्रियं *jalakriyam*. सुश्री: *suśrīh*, well faring, Acc. Sing. सुश्रियं *suśriyam*. (Siddh.-Kaum. vol. I. p. 119.) This is a merely phonetic change, intended to facilitate pronunciation. (Pân. VI. 4, 82.)

2. Into य *y* and व *v*, under all other circumstances, i. e. wherever the monosyllabic bases retain their verbal character. ग्रामणी: *grāmanīh*, leader of a village, Acc. Sing. ग्रामण्यं *grāmanyam*; here ग्राम *grāma* is not the predicate of नी: *nīh*, but is governed by नी: *nīh*, which retains so far its verbal character. प्रधी: *pradhīh*, thinking in a high degree, Acc. Sing. प्रध्यं *pradhyam*; here प्र *pra* is a preposition belonging to धी *dhī*, which retains its verbal nature. उन्नी: *unnīh*, leading out, Acc. Sing. उन्न्यं *unnyam*; here उद् *ud* is a preposition belonging to नी *nī*. Though ई is preceded by two consonants, one only belongs to the root. शुद्धधी: *śuddhadhīh* (if a Tatpuruṣa compound), thinking pure things, would form the Acc. Sing. शुद्धध्यं *śuddhadhyam*, and thus be distinguished from शुद्धधी: *śuddhadhīh* (as a Karmadhāraya compound), a pure thinker, or as a Bahuvrīhi compound, a man possessed of pure thoughts (Siddh.-Kaum. vol. I. p. 119), which both have शुद्धधियं *śuddhadhiyam* for their accusative. The general idea which suggested the distinction between bases changing their final ई and ऊ either into इय *iy* and उव *uv*, or into य *y* and व *v*, seems to have been that the former were treated as real monosyllabic nouns that might be used by themselves (धी: *dhīh*, a thinker), or in such compounds as a noun admits of (सुधी: *sudhīh**, a good thinker; शुद्धधी: *śuddhadhīh*, a pure thinker or pure thoughted); while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधी: *pradhīh*, providens) or by a noun which was governed by them. The nouns in which ई and ऊ stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation (§ 330), so that the only real exception would be in the case of certain compounds ending in भू *bhū*. Thus भू *bhū* becomes भुव *bhuv* before vowels, whether it be verbal or nominal. (Pân. VI. 4, 85.) Ex. स्वयंभू: *svayambhūh*, self-existing, Acc. Sing. स्वयंभुवं *svayambhuvam*. (Sâr. I. 6, 61. Siddh.-Kaum. vol. I. p. 119.) Not, however, in वर्षाभू: *varshābhūh*, frog, Acc. Sing. वर्षाभ्वं *varshābhvam* (Pân. VI. 4, 84), and in some other compounds, such as करभू: *karabhūh* or कारभू: *kārabhūh*, nail, पुनर्भू: *punarbhūh*, re-born, दृग्भू: *ḍṛinbhūh*, thunder-bolt. (Pân. VI. 4, 84, vârt.)

* सुधी: *sudhīh* is never to be treated as a verbal compound, but always forms Acc. Sing. सुधियं *sudhiyam*, &c., as if it were a Karmadhāraya compound. (Pân. VI. 4, 85.)

2. Polysyllabic Bases in ई ī and ऊ ū.

§ 222. Polysyllabic bases in ई ī and ऊ ū being both masculine and feminine, such as पपीः *papīḥ*, protector, the sun, ययीः *yayīḥ*, road, and नृतूः *nṛitūḥ*, dancer, are declined like the verbal compounds प्रधीः *pradhīḥ* and वृक्षलूः *vṛikshalūḥ*, except that

1. they form the Acc. Sing. in ई īm and ऊ ūm ;
2. they form the Acc. Plur. in ईन् īn and ऊन् ūn.

Remember also, that those in ई ī form the Loc. Sing. in ई ī, not in यि yi.

वातप्रमीः *vātapramīḥ*, antelope, may be declined like पपीः *papīḥ* ; but if derived by क्विप् *kvip*, it may entirely follow the verbal प्रधीः *pradhīḥ* (Siddh.-Kaum. vol. I. p. 116). The same applies to nouns like सुतीः *sutīḥ*, wishing for a son ; सुखीः *sukhīḥ*, wishing for pleasure. They follow the verbal प्रधीः *pradhīḥ* throughout, but they have their Gen. and Abl. Sing. in उः *uḥ* ; सुत्युः *sutyuḥ* (Siddh.-Kaum. vol. I. p. 120). If the final long ई ī is preceded by two consonants, it is changed before vowels into इय् iy. Ex. शुष्कीः *śushkīḥ*, शुष्कियौ *śushkiyau*, &c.



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Monosyllabic, masc. and fem.	The axe, at the end of used as a noun, <i>ma</i> and <i>fa</i> .	The same, at the end of compounds, with initial double consonants, masc. and fem.	The same, in composition with prepositions, masc. and fem.	The same, in composition with a governed noun, masc. and fem.	Polysyllabic, masc. and fem.
cutter. SINGULAR.	best cutter. SINGULAR.	dice-player. SINGULAR.	cutting asunder. SINGULAR.	car. SINGULAR.	dancer. SINGULAR.
N. लूः <i>láh</i>	परमलूः <i>paramaláh</i>	कटमूः <i>kaṭapráh</i>	विलूः <i>viláh</i>	यवलूः <i>yavaláh</i>	नृतूः <i>nritáh</i>
A. लुवं <i>luvam</i>	परमलुवं <i>paramaluvam</i>	कटमुवं <i>kaṭapruvam</i>	विल्वं <i>vilvam</i>	यवल्वं <i>yavalvam</i>	नृतून् <i>nritám</i>
I. लुवा <i>luvá</i>	परमलुवा <i>paramaluvá</i>	कटमुवा <i>kaṭapruvá</i>	विल्वा <i>vilvá</i>	यवल्वा <i>yavalvá</i>	नृत्वा <i>nritvá</i>
D. लुवे <i>luve</i>	परमलुवे <i>paramaluve</i>	कटमुवे <i>kaṭapruve</i>	विल्वे <i>vilve</i>	यवल्वे <i>yavalve</i>	नृत्वे <i>nritve</i>
Ab.G. लुवः <i>luvah</i>	परमलुवः <i>paramaluvah</i>	कटमुवः <i>kaṭapruvah</i>	विल्वः <i>vilvah</i>	यवल्वः <i>yavalvah</i>	नृत्वः <i>nritvah</i>
L. लुवि <i>luvi</i>	परमलुवि <i>paramaluvi</i>	कटमुवि <i>kaṭapruvi</i>	विल्वि <i>vilvi</i>	यवल्वि <i>yavalvi</i>	नृत्वि <i>nritvi</i>
V. लूः <i>láh</i>	परमलूः <i>paramaláh</i>	कटमूः <i>kaṭapráh</i>	विलूः <i>viláh</i>	यवलूः <i>yavaláh</i>	नृतूः <i>nritáh</i>
DUAL.	DUAL.	DUAL.	DUAL.	DUAL.	DUAL.
N. A. V. लुवौ <i>luvau</i>	परमलुवौ <i>paramaluvau</i>	कटमुवौ <i>kaṭapruvau</i>	विल्वौ <i>vilvau</i>	यवल्वौ <i>yavalvau</i>	नृत्वौ <i>nritvau</i>
I. D. Ab. लूभ्यां <i>lábhyám</i>	परमलूभ्यां <i>paramalábhyám</i>	कटमूभ्यां <i>kaṭaprábhyám</i>	विलूभ्यां <i>vilábhyám</i>	यवलूभ्यां <i>yavalábhyám</i>	नृतूभ्यां <i>nritábhyám</i>
G. L. लुवोः <i>luvoḥ</i>	परमलुवोः <i>paramaluvoḥ</i>	कटमुवोः <i>kaṭapruvoḥ</i>	विल्वोः <i>vilvoḥ</i>	यवल्वोः <i>yavalvoḥ</i>	नृत्वोः <i>nritvoḥ</i>
PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.
N. लुवः <i>luvah</i>	परमलुवः <i>paramaluvah</i>	कटमुवः <i>kaṭapruvah</i>	विल्वः <i>vilvah</i>	यवल्वः <i>yavalvah</i>	नृत्वः <i>nritvah</i>
A. लुवः <i>luvah</i>	परमलुवः <i>paramaluvah</i>	कटमुवः <i>kaṭapruvah</i>	विल्वः <i>vilvah</i>	यवल्वः <i>yavalvah</i>	नृतून् <i>nritám</i> †
I. लूभिः <i>lábhiḥ</i>	परमलूभिः <i>paramalábhiḥ</i>	कटमूभिः <i>kaṭaprábhiḥ</i>	विलूभिः <i>vilábhiḥ</i>	यवल्ूभिः <i>yavalábhiḥ</i>	नृतूभिः <i>nritábhiḥ</i>
D. Ab. लूभ्यः <i>lábhyah</i>	परमलूभ्यः <i>paramalábhyah</i>	कटमूभ्यः <i>kaṭaprábhyah</i>	विलूभ्यः <i>vilábhyah</i>	यवल्ूभ्यः <i>yavalábhyah</i>	नृतूभ्यः <i>nritábhyah</i>
G. लुवां <i>luvám</i>	परमलुवां <i>paramaluvám</i>	कटमुवां <i>kaṭapruvám</i>	विल्वां <i>vilvám</i>	यवल्वां <i>yavalvám</i> *	नृत्वां <i>nritvám</i>
L. लूषु <i>lúshu</i>	परमलूषु <i>paramalúshu</i>	कटमूषु <i>kaṭapráshu</i>	विलूषु <i>vilúshu</i>	यवल्ूषु <i>yavalúshu</i>	नृतूषु <i>nritúshu</i>

* The Sâr. gives also यवलूनां *yavalánám*.

† नृतूः *nritáh*, at the end of a inf. cop.

§ 223. All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head-borough or the sweeper should be of the female sex, the Dat. Sing. would still be ग्रामण्ये स्त्रियै *grāmanyē striyai*, खलप्ये स्त्रियै *khalapye striyai* (Kāśikā 1. 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e. g. प्रधीः *pradhīḥ*, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मीः *lakshmīḥ*, except in the Acc. Sing. and Plur., where they take अं *am* and अः *aḥ*; प्रध्यं *pradhyam*, प्रध्यः *pradhyah*, not प्रधीं *pradhīm* or प्रधीः *pradhīḥ* (Siddh.-Kaum. vol. 1. p. 136). A similar argument is applied to पुनर्भूः *punarbhūḥ*, if it means a woman married a second time. It may then form its Vocative हे पुनर्भू *he punarbhu* (Siddh.-Kaum. vol. 1. p. 138), and take the five fuller feminine terminations (§ 224).

MASC. AND FEM.		FEM. ONLY.	
SINGULAR.		SINGULAR.	
N.	प्रधीः <i>pradhīḥ</i>	प्रधीः <i>pradhīḥ</i>	
A.	प्रध्यं <i>pradhyam</i>	प्रध्यं <i>pradhyam</i>	
I.	प्रध्या <i>pradhyā</i>	प्रध्या <i>pradhyā</i>	
D.	प्रध्ये <i>pradhye</i>	or प्रध्ये <i>pradhyai</i>	
Ab.	प्रध्यः <i>pradhyah</i>	or प्रध्याः <i>pradhyāḥ</i>	
G.	प्रध्यः <i>pradhyah</i>	or प्रध्याः <i>pradhyāḥ</i>	
L.	प्रध्या <i>pradhyā</i>	or प्रध्यां <i>pradhyām</i>	
V.	प्रधीः <i>pradhīḥ</i>	or प्रधि <i>pradhi</i>	
DUAL.		DUAL.	
N. A. V.	प्रध्यौ <i>pradhyau</i>	प्रध्यौ <i>pradhyau</i>	
I. D. Ab.	प्रधीभ्यां <i>pradhībhyām</i>	प्रधीभ्यां <i>pradhībhyām</i>	
G. L.	प्रध्योः <i>pradhyoḥ</i>	प्रध्योः <i>pradhyoḥ</i>	
PLURAL.		PLURAL.	
N.	प्रध्यः <i>pradhyah</i>	प्रध्यः <i>pradhyah</i>	
A.	प्रध्यः <i>pradhyah</i>	प्रध्यः <i>pradhyah</i>	
I.	प्रधीभिः <i>pradhībhiḥ</i>	प्रधीभिः <i>pradhībhiḥ</i>	
D. Ab.	प्रधीभ्यः <i>pradhībhyah</i>	प्रधीभ्यः <i>pradhībhyah</i>	
G.	प्रध्यां <i>pradhyām</i>	or प्रधीनां <i>pradhīnām</i>	
L.	प्रधीषु <i>pradhīṣhu</i>	प्रधीषु <i>pradhīṣhu</i>	

1. *Monosyllabic Bases in ई ī and ऊ ū, being Feminine only.*

§ 224. Bases like धी *dhī*, intellect, श्री *śrī*, happiness, ह्री *hrī*, shame, भी *bhī*, fear, and भ्रू *bhrū*, brow, may be declined throughout exactly like the monosyllabic bases in ई ī and ऊ ū, such as लू *lū*, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat. Abl. Gen. and Loc. Sing. and Gen. Plur. These may be called the five fuller feminine terminations in ऐ *ai*, आः *āḥ*, आः *āḥ*, आं *ām*, and नां *nām*.

I. वध्वा *vadhv-á*



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excluding the fuller terminations (ऐ *ai*, आः *āḥ*, आं *ām*, नां *nām*)* for the masculine, or the simple terminations (ए *e*, अः *aḥ*, अं *aḥ*, इ *i*, आं *ām*) for the feminine. The same applies to the compound सुधीः *sudhīḥ*, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final ई *ī* or ऊ *ū* of their base, and are declined like वारि *vāri* and मृदु *mṛidu*, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
<p>good-thoughted.</p> <p>SINGULAR.</p> <p>N. सुधीः <i>sudhīḥ</i></p> <p>A. सुधियं <i>sudhiyam</i></p> <p>I. सुधिया <i>sudhiyā</i></p> <p>D. सुधिये <i>sudhiye</i></p> <p>Ab. सुधियः <i>sudhiyaḥ</i></p> <p>G. सुधियः <i>sudhiyaḥ</i></p> <p>L. सुधियि <i>sudhiyi</i></p> <p>V. सुधीः <i>sudhīḥ</i></p> <p>DUAL.</p> <p>N. A. V. सुधियौ <i>sudhiyau</i></p> <p>I. D. Ab. सुधीभ्यां <i>sudhībhyām</i></p> <p>G. L. सुधियोः <i>sudhiyoḥ</i></p> <p>PLURAL.</p> <p>N. V. सुधियः <i>sudhiyaḥ</i></p> <p>A. सुधियः <i>sudhiyaḥ</i></p> <p>I. सुधीभिः <i>sudhībhiḥ</i></p> <p>D. सुधीभ्यः <i>sudhībhyāḥ</i></p> <p>Ab. सुधीभ्यः <i>sudhībhyāḥ</i></p> <p>G. सुधियां <i>sudhiyām</i></p> <p>L. सुधीषु <i>sudhīṣhu</i></p>	<p>SINGULAR.</p> <p>सुधियै <i>sudhiyai</i></p> <p>सुधियाः <i>sudhiyāḥ</i></p> <p>सुधियाः <i>sudhiyāḥ</i></p> <p>सुधियां <i>sudhiyām</i></p> <p>DUAL.</p> <p>DUAL.</p> <p>PLURAL.</p> <p>सुधीनां <i>sudhīnām</i></p>	<p>SINGULAR.</p> <p>सुधि <i>sudhi</i></p> <p>सुधि <i>sudhi</i></p> <p>or सुधिना <i>sudhinā</i></p> <p>or सुधिने <i>sudhine</i></p> <p>or सुधिनः <i>sudhinaḥ</i></p> <p>or सुधिनः <i>sudhinaḥ</i></p> <p>or सुधिनि <i>sudhini</i></p> <p>सुधि <i>sudhi</i> or सुधे <i>sudhe</i></p> <p>DUAL.</p> <p>सुधिनी <i>sudhinī</i></p> <p>or सुधिभ्यां <i>sudhibhyām</i></p> <p>or सुधिनोः <i>sudhinoḥ</i></p> <p>PLURAL.</p> <p>सुधीनि <i>sudhīni</i></p> <p>सुधीनि <i>sudhīni</i></p> <p>or सुधिभिः <i>sudhibhiḥ</i></p> <p>or सुधिभ्यः <i>sudhibhyāḥ</i></p> <p>or सुधिभ्यः <i>sudhibhyāḥ</i></p> <p>or सुधीनां <i>sudhīnām</i></p> <p>or सुधिषु <i>sudhiṣhu</i></p>

* I can find no authority by which these fuller terminations are excluded. In बहुश्रेयसी *bahusreyasī*, the feminine श्रेयसी *śreyasī* retains its feminine character (*nadītvā*) throughout (Siddh.-Kaum. vol. I. p. 116); and the same is distinctly maintained for the compound प्रधीः *pradhīḥ*, possessed of distinguished intellect, if used as a masculine (Siddh.-Kaum. vol. I. p. 119).

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
with beautiful brows. SINGULAR. N. सुभ्रूः <i>subhrúḥ</i> A. सुभ्रुवं <i>subhruvam</i> I. सुभ्रुवा <i>subhruvā</i> D. सुभ्रुवे <i>subhruve</i> Ab. सुभ्रुवः <i>subhruvaḥ</i> G. सुभ्रुवः <i>subhruvaḥ</i> L. सुभ्रुवि <i>subhruvi</i> V. सुभ्रूः <i>subhrúḥ</i> DUAL. N. A. V. सुभ्रुवौ <i>subhruvau</i> I. D. Ab. सुभ्रूभ्यां <i>subhrúbhyām</i> G. L. सुभ्रुवोः <i>subhruvoḥ</i> PLURAL. N. V. सुभ्रुवः <i>subhruvaḥ</i> A. सुभ्रुवः <i>subhruvaḥ</i> I. सुभ्रूभिः <i>subhrúbhiḥ</i> D. सुभ्रूभ्यः <i>subhrúbhyaḥ</i> Ab. सुभ्रूभ्यः <i>subhrúbhyaḥ</i> G. सुभ्रुवां <i>subhruvām</i> L. सुभ्रूषु <i>subhrúshu</i>	SINGULAR. सुभ्रुवै <i>subhruvai</i> सुभ्रुवाः <i>subhruvāḥ</i> सुभ्रुवाः <i>subhruvāḥ</i> सुभ्रुवां <i>subhruvām</i> DUAL. PLURAL. सुभ्रूणां <i>subhrúnām</i>	SINGULAR. सुभ्रु <i>subhru</i> सुभ्रु <i>subhru</i> or सुभ्रुणा <i>subhrunā</i> or सुभ्रुणे <i>subhrune</i> or सुभ्रुणः <i>subhrunaḥ</i> or सुभ्रुणः <i>subhrunaḥ</i> or सुभ्रुणि <i>subhruni</i> सुभ्रु <i>subhru</i> or ओ- <i>bhro</i> DUAL. सुभ्रुणी <i>subhrunī</i> or सुभ्रुभ्यां <i>subhrubhyām</i> or सुभ्रुणोः <i>subhruṇoḥ</i> PLURAL. सुभ्रूणि <i>subhrúni</i> सुभ्रूणि <i>subhrúni</i> or सुभ्रुभिः <i>subhrubhiḥ</i> or सुभ्रुभ्यः <i>subhrubhyaḥ</i> or सुभ्रुभ्यः <i>subhrubhyaḥ</i> or सुभ्रूणां <i>subhrúnām</i> or सुभ्रूषु <i>subhrushu</i>

Compounds ending in Polysyllabic Feminine Bases in ई and ऊ.

§ 227. Feminine nouns like नदी *nadī* and चमू *chamū* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahúśreyasī*, a man who has many auspicious qualities (Siddh.-Kaum. vol. I. pp. 116, 117), and अतिचमू *atichamū*, one who is better than an army (Siddh.-Kaum. vol. I. p. 123), are declined in the masculine and feminine :

SINGULAR.	DUAL.	PLURAL.
N. बहुश्रेयसी <i>bahúśreyasī</i> *	बहुश्रेयस्यौ <i>bahúśreyasyau</i>	बहुश्रेयस्यः <i>bahúśreyasyaḥ</i>
A. बहुश्रेयसीं <i>bahúśreyasīm</i>	बहुश्रेयस्यौ <i>bahúśreyasyau</i>	बहुश्रेयसीन् <i>bahúśreyasīn</i>
I. बहुश्रेयस्या <i>bahúśreyasyā</i>	बहुश्रेयसीभ्यां <i>bahúśreyasībhyām</i>	बहुश्रेयसीभिः <i>bahúśreyasībhiḥ</i>
D. बहुश्रेयस्यै <i>bahúśreyasyai</i>	बहुश्रेयसीभ्यां <i>bahúśreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahúśreyasībhyaḥ</i>
Ab. बहुश्रेयस्याः <i>bahúśreyasyāḥ</i>	बहुश्रेयसीभ्यां <i>bahúśreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahúśreyasībhyaḥ</i>
G. बहुश्रेयस्याः <i>bahúśreyasyāḥ</i>	बहुश्रेयस्योः <i>bahúśreyasyoḥ</i>	बहुश्रेयसीनां <i>bahúśreyasīnām</i>
L. बहुश्रेयस्यां <i>bahúśreyasyām</i>	बहुश्रेयस्योः <i>bahúśreyasyoḥ</i>	बहुश्रेयसीषु <i>bahúśreyasīshu</i>
V. बहुश्रेयसि <i>bahúśreyasi</i>	बहुश्रेयस्यौ <i>bahúśreyasyau</i>	बहुश्रेयस्यः <i>bahúśreyasyaḥ</i>

* From लक्ष्मीः *lakshmīḥ*, the Nom. Sing. would be अतिलक्ष्मीः *atilakshmīḥ*.

SINGULAR.	DUAL.	PLURAL.
N. अतिचमूः <i>atichamúh</i>	अतिचम्वौ <i>atichamvau</i>	अतिचम्वः <i>atichamvah</i>
A. अतिचमूं <i>atichamúm</i>	अतिचम्वौ <i>atichamvau</i>	अतिचमून् <i>atichamún</i>
I. अतिचम्व्वा <i>atichamvd</i>	अतिचमूभ्यां <i>atichamúbhyám</i>	अतिचमूभिः <i>atichamúbhiḥ</i>
D. अतिचम्वै <i>atichamvai</i>	अतिचमूभ्यां <i>atichamúbhyám</i>	अतिचमूभ्यः <i>atichamúbhyaḥ</i>
Ab. अतिचम्व्वाः <i>atichamvāḥ</i>	अतिचमूभ्यां <i>atichamúbhyám</i>	अतिचमूभ्यः <i>atichamúbhyaḥ</i>
G. अतिचम्व्वाः <i>atichamvāḥ</i>	अतिचम्वोः <i>atichamvoḥ</i>	अतिचमूनां <i>atichamúnām</i>
L. अतिचम्व्वां <i>atichamvām</i>	अतिचम्वोः <i>atichamvoḥ</i>	अतिचमूषु <i>atichamúshu</i>
V. अतिचमु <i>atichamu</i>	अतिचम्वौ <i>atichamvau</i>	अतिचम्वः <i>atichamvah*</i>

Nouns like कुमारी *kumārī*, a man who behaves like a girl, are declined like बहुश्रेयसी *bahuśreyasī*, except in the Acc. Sing. and Plur., where they form कुमार्य *kumāryam* and कुमार्यः *kumāryaḥ*. (Siddh.-Kaum. vol. I. pp. 118, 119.)

§ 228. स्त्री *strī*, woman, is declined like नदी *nadī*, only that the accumulation of four consonants is avoided by the regular insertion of an इ *i*, e.g. स्त्रिया *striyā*, and not स्त्र्या *stryā*. Remember also two optional forms in the Acc. Sing. and Plur.

Base स्त्री *strī* and स्त्रिय् *striy*. (Accent, Pân. VI. 1, 168.)

SINGULAR.	DUAL.	PLURAL.
N. स्त्री <i>strī</i>	N.A.V. स्त्रियौ <i>stríyau</i>	N. स्त्रियः <i>stríyaḥ</i>
A. स्त्रीं <i>strīm</i> or स्त्रियं <i>stríyam</i>	I.D.Ab. स्त्रीभ्यां <i>strībhyám</i>	A. स्त्रीः <i>strīḥ</i> or स्त्रियः <i>stríyaḥ</i>
I. स्त्रिया <i>striyā</i>	G.L. स्त्रियोः <i>striyóḥ</i>	I. स्त्रीभिः <i>strībhiḥ</i>
D. स्त्रियै <i>striyai</i>		D.Ab. स्त्रीभ्यः <i>strībhyāḥ</i>
Ab.G. स्त्रियाः <i>striyāḥ</i>		G. स्त्रीणां <i>strīnām</i> (Pân. I. 4, 5)
L. स्त्रियां <i>striyām</i>		L. स्त्रीषु <i>strīshu</i>
V. स्त्रि <i>strī</i> (Pân. I. 4, 4)		

§ 229. When स्त्री *strī* forms the last portion of a compound, and has to be treated as a masculine, feminine, and neuter, the following forms occur :

MASC.	SINGULAR.	FEM.	NEUT.
N. अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रि <i>atistri</i>
A. { अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i>	{ अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i>	{ अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i>	अतिस्त्रि <i>atistri</i>
I. अतिस्त्रिणा <i>atistrinā</i>	अतिस्त्रिया <i>atistriyā</i>	अतिस्त्रिया <i>atistriyā</i>	अतिस्त्रिणा <i>atistrinā</i>
D. अतिस्त्रये <i>atistraye</i>	{ अतिस्त्रियै <i>atistriyai</i> or अतिस्त्रये <i>atistraye</i>	{ अतिस्त्रियै <i>atistriyai</i> or अतिस्त्रये <i>atistraye</i>	{ अतिस्त्रिये <i>atistriṇe</i> or अतिस्त्रये <i>atistraye</i>
Ab.G. अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रियाः <i>atistriyāḥ</i> or अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रियाः <i>atistriyāḥ</i> or अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रिणः <i>atistrīṇaḥ</i> or अतिस्त्रेः <i>atistreḥ</i>
L. अतिस्त्रौ <i>atistrau</i>	{ अतिस्त्रियां <i>atistriyām</i> or अतिस्त्रौ <i>atistrau</i>	{ अतिस्त्रियां <i>atistriyām</i> or अतिस्त्रौ <i>atistrau</i>	{ अतिस्त्रिणि <i>atistrīṇi</i> or अतिस्त्रौ <i>atistrau</i>
V. अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>

* The neuter is said to be N.A.V. Sing. बहुश्रेयसी *bahuśreyasī*, N.A.V. Dual बहुश्रेयसीनी *bahuśreyasīnī*, N.A.V. Plur. बहुश्रेयसीनि *bahuśreyasīni*, Dat. Sing. बहुश्रेयस्यै (°स्ये ?) or °सीने *bahuśreyasyai* (-sye ?) or -sīne, &c.



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Bases in इ i.

Bases in उ u.

SINGULAR.

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Base	कवि <i>kaví</i> , poet	मति <i>matí</i> , thought	वारि <i>vári</i> , water	मृदु <i>mṛidú</i> , soft	मृदु <i>mṛidú</i> , soft	मृदु <i>mṛidú</i> , soft
N.	कविः <i>kāví-h</i>	मतिः <i>matí-h</i>	वारि <i>vári</i>	मृदुः <i>mṛidú-h</i>	मृदुः <i>mṛidú-h</i>	मृदु <i>mṛidú</i>
A.	कविं <i>kaví-m</i>	मतिं <i>matí-m</i>	वारि <i>vári</i>	मृदुं <i>mṛidú-m</i>	मृदुं <i>mṛidú-m</i>	मृदु <i>mṛidú</i>
I.	कविना <i>kaví-ná</i>	मत्या <i>maty-á</i>	वारिणा <i>vári-ná</i>	मृदुना <i>mṛidú-ná</i>	मृद्व <i>mṛidv-á</i>	मृदुना <i>mṛidú-ná</i>
D.	कवये <i>kaváy-e</i>	मतये <i>matáy-e</i> or मत्यै <i>maty-ai</i>	वारिणे <i>vári-ṇe</i>	मृदवे <i>mṛidáv-e</i>	मृदवे <i>mṛidáv-e</i> or मृद्वै <i>mṛidv-ai</i>	मृदुने <i>mṛidú-ne</i> or मृदवे <i>mṛidáv-e</i>
Ab.G.	कवेः <i>kavé-h</i>	मतेः <i>maté-h</i> or मत्याः <i>maty-áh</i>	वारिणः <i>vári-ṇah</i>	मृदोः <i>mṛidó-h</i>	मृदोः <i>mṛidó-h</i> or मृद्वः <i>mṛidv-áh</i>	मृदुनः <i>mṛidú-ṇah</i> or मृदोः <i>mṛidó-h</i>
L.	कवौ <i>kavaú</i>	मतौ <i>mataú</i> or मत्यां <i>maty-ám</i>	वारिणि <i>vári-ṇi</i>	मृदौ <i>mṛidaú</i>	मृदौ <i>mṛidaú</i> or मृद्वं <i>mṛidv-ám</i>	मृदुनि <i>mṛidú-ni</i> or मृदौ <i>mṛidaú</i>
V.	कवे <i>káve</i>	मते <i>máte</i>	वारि <i>vári</i> or वारे <i>váre*</i>	मृदो <i>mṛido</i>	मृदो <i>mṛido</i>	मृदु <i>mṛidu</i> or मृदो <i>mṛido</i>
DUAL.						
N.A.V.	कवी <i>kaví</i>	मती <i>matí</i>	वारिणी <i>vári-ṇí</i>	मृदू <i>mṛidú</i>	मृदू <i>mṛidú</i>	मृदुनी <i>mṛidú-ṇí</i>
I.D.Ab.	कविभ्यां <i>kaví-bhyám</i>	मतिभ्यां <i>matí-bhyám</i>	वारिभ्यां <i>vári-bhyám</i>	मृदुभ्यां <i>mṛidú-bhyám</i>	मृदुभ्यां <i>mṛidú-bhyám</i>	मृदुभ्यां <i>mṛidú-bhyám</i>
G.L.	कव्योः <i>kavy-óh</i>	मत्योः <i>maty-óh</i>	वारिणोः <i>vári-ṇoh</i>	मृद्वोः <i>mṛidv-óh</i>	मृद्वोः <i>mṛidv-óh</i>	मृदुनोः <i>mṛidú-noh</i> or मृद्वोः <i>mṛidv-óh</i>
PLURAL.						
N.V.	कवयः <i>kaváy-ah</i>	मतयः <i>matáy-ah</i>	वारिणि <i>vári-ṇi</i>	मृदवः <i>mṛidáv-ah</i>	मृदवः <i>mṛidáv-ah</i>	मृदूनि <i>mṛidú-ni</i>
A.	कवीन् <i>kaví-n</i>	मतीः <i>matí-h</i>	वारिणि <i>vári-ṇi</i>	मृदून् <i>mṛidú-n</i>	मृदूः <i>mṛidú-h</i>	मृदूनि <i>mṛidú-ni</i>
I.	कविभिः <i>kaví-bhih</i>	मतिभिः <i>matí-bhih</i>	वारिभिः <i>vári-bhih</i>	मृदुभिः <i>mṛidú-bhih</i>	मृदुभिः <i>mṛidú-bhih</i>	मृदुभिः <i>mṛidú-bhih</i>
D.Ab.	कविभ्यः <i>kaví-bhyah</i>	मतिभ्यः <i>matí-bhyah</i>	वारिभ्यः <i>vári-bhyah</i>	मृदुभ्यः <i>mṛidú-bhyah</i>	मृदुभ्यः <i>mṛidú-bhyah</i>	मृदुभ्यः <i>mṛidú-bhyah</i>
G.	कवीनां <i>kaví-nám†</i>	मतीनां <i>matí-nám</i>	वारिणां <i>vári-ṇám</i>	मृदूनां <i>mṛidú-nám</i>	मृदूनां <i>mṛidú-nám</i>	मृदूनां <i>mṛidú-nám</i>
L.	कविषु <i>kaví-shu</i>	मतिषु <i>matí-shu</i>	वारिषु <i>vári-shu</i>	मृदुषु <i>mṛidú-shu</i>	मृदुषु <i>mṛidú-shu</i>	मृदुषु ‡ <i>mṛidú-shu</i>

* The Guṇa in the Voc. Sing. of neuters in इ i, उ u, ऋ ri, is approved by Mādhyandini Vyâghrapâd, as may be seen from the following verse: संबोधने तूशनसस्त्रिरूपं सांतं तथा नांतमथाप्पदंतं । माध्यन्दिनिर्वष्टि गुणं त्विगंते नपुंसके व्याघ्रपदां वरिष्ठः ॥

† Nouns ending in short इ i, उ u, ऋ ri, and अ a, and having the accent on these vowels, may throw the accent on नां *nám* in the Gen. Plur. (Pân. VI. 1, 177). Hence *matínám*, or, more usually, *matínám*.

‡ The lines of separation placed in the transcribed paradigms are not intended to divide

§ 231. कति *kati*, how many, यति *yati*, as many (relat.), and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plural. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

Nom. Voc.	कति <i>káti</i>
Acc.	कति <i>káti</i>
Instr.	कतिभिः <i>kátibhiḥ</i>
Dat.	कतिभ्यः <i>kátibhyaḥ</i>
Abl.	कतिभ्यः <i>kátibhyaḥ</i>
Gen.	कतीनां <i>kátínām</i>
Loc.	कतिषु <i>kátishu</i>

§ 232. सखि *sákhi*, friend, has two bases :

सखाय् *sákhāy* for the Aṅga, i. e. the strong base.

सखि *sákhi* for the Pada and Bha base.

It is irregular in some of its cases.

SINGULAR.	DUAL.	PLURAL.
N. सखा <i>sákhā</i>	सखायौ <i>sákhāyau</i>	सखायः <i>sákhāyaḥ</i>
A. सखायं <i>sákhāyam</i>	सखायौ <i>sákhāyau</i>	सखीन् <i>sákhīn</i>
I. सख्या <i>sákhya</i>	सखिभ्यां <i>sákhibhyām</i>	सखिभिः <i>sákhibhiḥ</i>
D. सख्ये <i>sákhya</i>	सखिभ्यां <i>sákhibhyām</i>	सखिभ्यः <i>sákhibhyaḥ</i>
Ab. सख्युः <i>sákhyaḥ</i>	सखिभ्यां <i>sákhibhyām</i>	सखिभ्यः <i>sákhibhyaḥ</i>
G. सख्युः <i>sákhyaḥ</i>	सख्योः <i>sákhyaḥ</i>	सखीनां <i>sákhīnām</i>
L. सख्यौ <i>sákhya</i>	सख्योः <i>sákhyaḥ</i>	सखिषु <i>sákhishu</i>
V. सखे <i>sákhe</i>	like Nom.	like Nom.

The feminine सखी *sakhī* is regular, like नदी *nadī*.

At the end of compounds, we find सखि *sakhi*, masc. declined as follows :

Base सुसखि *susakhi*, a good friend, masc.

SINGULAR.	DUAL.	PLURAL.
N. सुसखा <i>susakhā</i>	सुसखायौ <i>susakhāyau</i>	सुसखायः <i>susakhāyaḥ</i> *
A. सुसखायं <i>susakhāyam</i>	सुसखायौ <i>susakhāyau</i>	सुसखीन् <i>susakhīn</i>
I. सुसखिना <i>susakhinā</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभिः <i>susakhibhiḥ</i>
D. सुसख्ये <i>susakhya</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyaḥ</i>
Ab. सुसखेः <i>susakheḥ</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyaḥ</i>
G. सुसखेः <i>susakheḥ</i>	सुसख्योः <i>susakhyaḥ</i>	सुसखीनां <i>susakhīnām</i>
L. सुसखौ <i>susakhau</i>	सुसख्योः <i>susakhyaḥ</i>	सुसखिषु <i>susakhishu</i>
V. सुसखे <i>susakhe</i>	सुसखायौ <i>susakhāyau</i>	सुसखायः <i>susakhāyaḥ</i>

At the end of a neuter compound सखि *sakhi* is declined like वारि *vāri* (§ 230).

the real terminations from the real base, but only to facilitate the learning by heart of these nouns. Masculine nouns in short उ *u* are भानु *bhānu*, sun, वायु *vāyu*, wind, विष्णु *vishṇu*, nom. prop. पीलु *pīlu*, as masc., is the name of a tree; as neuter, the name of its fruit (Sâr. I. 8, 17). Feminine nouns in short उ *u* are धेनुः *dhenuḥ*, cow, रज्जुः *rajjuḥ*, rope, तनुः *tanuḥ*, body.

* Siddh.-Kaum. vol. I. p. 112.

§ 233. पति *pati*, lord, is irregular :

SINGULAR.	DUAL.	PLURAL.
N. पतिः <i>pátih</i>	N. A. V. पती <i>pátí</i>	N. पतयः <i>pátayaḥ</i>
A. पतिं <i>pátim</i>	I. D. Ab. पतिभ्यां <i>pátibhyām</i>	A. पतीन् <i>pátīn</i>
I. पत्या <i>pátyā</i>	G. L. पत्योः <i>pátyoḥ</i>	I. पतिभिः <i>pátibhiḥ</i>
D. पत्ये <i>pátye</i>		D. Ab. पतिभ्यः <i>pátibhyaḥ</i>
Ab. G. पत्युः <i>pátyuḥ</i>		G. पतीनां <i>pátīnām</i>
L. पत्यौ <i>pátyau</i>		L. पतिषु <i>pátishu</i>
V. पते <i>páte</i>		V. पतयः <i>pátayaḥ</i>

पति *pati* at the end of compounds, e.g. भूपति *bhúpati*, lord of the earth, प्रजापति *prajāpati*, lord of creatures, is regular, like कवि *kavi*. The feminine of पति *pati* is पत्नी *patnī*, wife, i. e. legitimate wife, she who takes part in the sacrifices of her husband. (Pân. iv. 1, 33.)

§ 234. The neuter bases अक्षि *akshi*, eye, अस्थि *asthi*, bone, दधि *dadhi*, curds, सक्थि *sakthi*, thigh, are declined regularly like वारि *vāri*; but in the Bha cases they substitute the bases अक्ष्ण *akshṇ*, अस्थ्ण *asthṇ*, दध् *dadhṇ*, सक्थ् *sakthṇ*. In these cases they are declined, in fact, like neuters in अन् *an*, such as नामन् *nāman*. (See note to § 203.)

Anga and Pada base अक्षि *akshi*, Bha base अक्ष्ण *akshṇ*.

SINGULAR.	DUAL.	PLURAL.
N.A. अक्षि <i>ákshi</i>	N.A.V. अक्षिणी <i>ákshinī</i>	N.A.V. अक्षीणि <i>ákshīṇi</i>
I. अक्ष्णा <i>akshṇā</i>	I. D. Ab. अक्षिभ्यां <i>ákshibhyām</i>	I. अक्षिभिः <i>ákshibhiḥ</i>
D. अक्ष्णे <i>akshṇé</i>	G. L. अक्ष्णोः <i>akshṇóḥ</i>	D. Ab. अक्षिभ्यः <i>ákshibhyaḥ</i>
Ab. G. अक्ष्णाः <i>akshṇāḥ</i>		G. अक्ष्णां <i>akshṇām</i>
L. अक्षिण <i>akshṇí</i> and अक्षणि <i>akshāṇi</i>		L. अक्षिषु <i>ákshishu</i>
V. अक्षे <i>ákshe</i> (or अक्षि <i>ákshi</i>)		

Bases in ऋ ri, Masculine, Feminine, Neuter.

§ 235. These bases are declined after two models :

	SINGULAR.	
I.	MASC.	FEM. NEUT.
Base	नमृ <i>náptri</i> , grandson	स्वसृ <i>svásri</i> , sister धातृ <i>dhátrí</i> , providence
N.	नम्रा <i>náptā</i>	स्वसा <i>svásā</i> धातृ <i>dhátrí</i>
A.	नम्रां <i>náptār-am</i>	स्वसारं <i>svásār-am</i> धातृ <i>dhátrí</i>
I.	नम्रा <i>náptr-ā</i>	स्वस्रा <i>svásr-ā</i> धातृणा <i>dhátrí-ṇā</i> or धात्रा <i>dhátrā*</i>
D.	नम्रे <i>náptr-e</i>	स्वस्रे <i>svásr-e</i> धातृणे <i>dhátrí-ṇe</i> or धात्रे <i>dhátré</i>
Ab. G.	नम्रुः <i>náptuḥ</i>	स्वसुः <i>svásuḥ</i> धातृणः <i>dhátrí-ṇaḥ</i> or धातुः <i>dhátuḥ</i>
L.	नम्रि <i>náptar-i</i>	स्वस्रि <i>svásar-i</i> धातृणि <i>dhátrí-ṇi</i> or धात्रि <i>dhátrī</i>
V.	नम्रः <i>náptaḥ(r)</i>	स्वसः <i>svásah(r)</i> धातृ <i>dhátrī</i> or धातः <i>dhátah(r)</i>

* If ऋ *ri* has Udatta and becomes र *r* and is preceded by a consonant, the feminine and the Ajâdi Asarvanâmasthâna cases have the Udatta.



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	SINGULAR.	DUAL.	PLURAL.
N.	क्रोष्टा <i>kroshtā</i>	N.A.V. क्रोष्टारौ <i>kroshtārau</i>	N. क्रोष्टारः <i>kroshtārah</i>
A.	क्रोष्टारं <i>kroshtāram</i>		A. क्रोष्टून् <i>kroshtūn</i>
I.	{ क्रोष्टुना <i>kroshtunā</i> क्रोष्ट्रा <i>kroshtṛā</i>	I.D.Ab. क्रोष्टुभ्यां <i>kroshtubhyām</i>	I. क्रोष्टुभिः <i>kroshtubhiḥ</i>
D.	{ क्रोष्टवे <i>kroshtave</i> क्रोष्ट्रे <i>kroshtre</i>		D.Ab. क्रोष्टुभ्यः <i>kroshtubhyaḥ</i>
Ab. G.	{ क्रोष्टोः <i>kroshtoḥ</i> क्रोष्टुः <i>kroshtuḥ</i>	G. L. { क्रोष्टोः <i>kroshtvoḥ</i> क्रोष्ट्रोः <i>kroshtroḥ</i>	G. क्रोष्टूनां <i>kroshtūnām</i>
L.	{ क्रोष्टौ <i>kroshtau</i> क्रोष्टरि <i>kroshtari</i>		L. क्रोष्टुषु <i>kroshtuṣu</i>
V.	क्रोष्टो <i>kroshto</i>		

The base क्रोष्टृ *kroshtṛi* is the only one admissible as Aṅga, i.e. in the strong cases, excepting the Vocative. (हे क्रोष्टः *he kroshtaḥ* is, I believe, wrongly admitted by Wilson.)

The base क्रोष्टु *kroshtu* is the only one admissible as Pada, i.e. before terminations beginning with consonants.

The other cases may be formed from both bases, but the Acc. Plur. is क्रोष्टून् *kroshtūn* only. (Pân. VII. 1, 95-97.)

Those who admit क्रोष्टृन् *kroshtṛīn* as Acc. Plur. likewise admit क्रोष्टुं *kroshtum* as Acc. Sing. (Sâr. 1. 6, 70.)

The feminine is क्रोष्ट्री *kroshtṛī*, declined like नदी *nadī*.

§ 237. नृ *nṛi*, man, a word of frequent occurrence, though, for convenience sake, often replaced by नर *nara*, is declined regularly like पितृ *pitṛi*, except in the Gen. Plural, where it may be either नृणां *nṛīṇām* or नृणाम् *nṛīṇām*. (Pân. VI. 4, 6.)

	SINGULAR.	DUAL.	PLURAL.
N.	ना <i>nā</i>	नरौ <i>nārau</i>	नरः <i>nārah</i>
A.	नरं <i>nāram</i>	नरौ <i>nārau</i>	नृन् <i>nṛīn</i>
I.	वा <i>nṛā</i>	नृभ्यां <i>nṛībhyām</i> *	नृभिः <i>nṛībhiḥ</i>
D.	वै <i>nṛé</i> (Ved. <i>nāre</i>)	नृभ्यां <i>nṛībhyām</i>	नृभ्यः <i>nṛībhyāḥ</i>
Ab.	नुः <i>núḥ</i>	नृभ्यां <i>nṛībhyām</i>	नृभ्यः <i>nṛībhyāḥ</i>
G.	नुः <i>núḥ</i> (Ved. <i>nārah</i>)	नोः <i>nóḥ</i>	नृणां <i>nṛīṇām</i> or नृणाम् <i>nṛīṇām</i> (Ved. <i>narām</i>)
L.	नरि <i>nāri</i>	नोः <i>nóḥ</i>	नृषु <i>nṛīṣu</i>
V.	नः <i>nāḥ</i>	नरौ <i>nārau</i>	नरः <i>nārah</i>

The feminine is नारी *nārī*.

2. Bases ending in ञ a and आ â.

§ 238. This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in *us*, *a*, *um* in Latin,

* The accent may be on the first or on the second syllables in the Pada cases beginning with भ् *bh* and स् *s*. (Pân. VI. 1, 184.)

and *os, η, ov* in Greek. The case-terminations are peculiar, and it is best to learn **कांतः** *kāntaḥ*, **कांता** *kāntā*, **कांतं** *kāntam* by heart in the same manner as we learn *bonus, bona, bonum*, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

SINGULAR.

	MASC.	FEM.	NEUT.
Base	कांत <i>kāntā</i>	कांता <i>kāntā</i>	कांत <i>kāntā</i>
N.	कांतः <i>kāntaḥ</i>	कांता <i>kāntā</i>	कांतं <i>kāntam</i>
A.	कांतं <i>kāntam</i>	कांतां <i>kāntām</i>	कांतं <i>kāntam</i>
I.	कांतेन <i>kānténa</i>	कांतया <i>kāntáyā</i>	कांतेन <i>kānténa</i>
D.	कांताय <i>kāntáyā</i>	कांतायै <i>kāntáyai</i>	कांताय <i>kāntáyā</i>
Ab.	कांतात् <i>kāntát</i>	कांतायाः <i>kāntáyāḥ</i>	कांतात् <i>kāntát</i>
G.	कांतस्य <i>kāntásya</i>	कांतायाः <i>kāntáyāḥ</i>	कांतस्य <i>kāntásya</i>
L.	कांते <i>kānté</i>	कांतायां <i>kāntáyām</i>	कांते <i>kānté</i>
V.	कांत <i>kānta</i>	कांते <i>kānte</i> *	कांत <i>kānta</i>

DUAL.

N. A. V.	कांतौ <i>kāntau</i>	कांते <i>kānté</i>	कांते <i>kānté</i>
I. D. Ab.	कांताभ्यां <i>kāntábhyaṁ</i>	कांताभ्यां <i>kāntábhyaṁ</i>	कांताभ्यां <i>kāntábhyaṁ</i>
G. L.	कांतयोः <i>kāntáyoh</i>	कांतयोः <i>kāntáyoh</i>	कांतयोः <i>kāntáyoh</i>

PLURAL.

N. V.	कांताः <i>kāntāḥ</i>	कांताः <i>kāntāḥ</i>	कांतानि <i>kāntāni</i>
A.	कांतान् <i>kāntān</i>	कांताः <i>kāntāḥ</i>	कांतानि <i>kāntāni</i>
I.	कांतैः <i>kāntaiḥ</i>	कांताभिः <i>kāntábbhiḥ</i>	कांतैः <i>kāntaiḥ</i>
D. Ab.	कांतेभ्यः <i>kāntébhyaḥ</i>	कांताभ्यः <i>kāntábbhyaḥ</i>	कांतेभ्यः <i>kāntébhyaḥ</i>
G.	कांतानां <i>kāntānām</i>	कांतानां <i>kāntānām</i>	कांतानां <i>kāntānām</i>
L.	कांतेषु <i>kāntéshu</i>	कांतासु <i>kāntāsu</i>	कांतेषु <i>kāntéshu</i>

Note—Certain adjectives in **अः** *aḥ*, **आ** *ā*, **अं** *am*, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278).

Bases in **आ** *ā*, Masculine and Feminine.

§ 239. These bases are derived immediately from verbs ending in **आ** *ā*, such as **पा** *pā*, **ध्मा** *dhmā*. They are declined in the same way in the masculine and feminine gender. In the neuter the final **आ** *ā* is shortened, and the word declined like **कांतं** *kāntam*.

Anga and Pada base **विश्वपा** *viśvapā*, Bha base **विश्वप्** *viśvap*, all-preserving, (masc. and fem.) The neuter is declined like **कांतं** *kāntam* (§ 238).

* Bases in **आ** *ā*, meaning mother, form their Vocative in **अ** *a*; e. g. **अक्का** *akka*, **अंब** *amba*, **अल्ल** *alla*! But **अंबाडा** *ambādā*, **अंबाला** *ambālā*, and **अंबिका** *ambikā* form the regular Vocatives **अंबाडे** *ambāḍe*, **अंबाले** *ambāle*, **अंबिके** *ambike*.

MASCULINE AND FEMININE.

	SINGULAR.	DUAL.	PLURAL.
N. V.	विश्वपाः <i>viśvapā-ḥ</i>	विश्वपौ <i>viśvapau</i>	विश्वपाः <i>viśvapā-ḥ</i>
A.	विश्वपां <i>viśvapā-m</i>	विश्वपौ <i>viśvapau</i>	विश्वपः <i>viśvap-aḥ</i>
I.	विश्वपा <i>viśvap-ā</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभिः <i>viśvapā-bhiḥ</i>
D.	विश्वपे <i>viśvap-e</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभ्यः <i>viśvapā-bhyaḥ</i>
Ab.	विश्वपः <i>viśvap-aḥ</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभ्यः <i>viśvapā-bhyaḥ</i>
G.	विश्वपः <i>viśvap-aḥ</i>	विश्वपोः <i>viśvap-oḥ</i>	विश्वपां <i>viśvap-ām</i>
L.	विश्वपि <i>viśvap-i</i>	विश्वपोः <i>viśvap-oḥ</i>	विश्वपासु <i>viśvapā-su</i>
NEUTER.			
N.	विश्वपं <i>viśvapam</i>	विश्वपे <i>viśvape</i>	विश्वपानि <i>viśvapāni</i> , &c.

Decline सोमपाः *somapāḥ*, Soma drinker; शंखध्माः *śaṅkhadhmāḥ*, shell-blower; धनदाः *dhanadāḥ*, wealth giver.

§ 240. Masculines in आ *ā*, not being derived by a Kṛit suffix from verbal roots, are declined as follows :

Base हाहा *hāhā*.

	SINGULAR.	DUAL.	PLURAL.
N.V.	हाहाः <i>hāhāḥ</i>	हाहौ <i>hāhau</i>	हाहाः <i>hāhāḥ</i>
A.	हाहां <i>hāhām</i>	हाहौ <i>hāhau</i>	हाहान् <i>hāhān</i> *
I.	हाहा <i>hāhā</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभिः <i>hāhābhiḥ</i>
D.	हाहै <i>hāhai</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyaḥ</i>
Ab.	हाहाः <i>hāhāḥ</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyaḥ</i>
G.	हाहाः <i>hāhāḥ</i>	हाहौः <i>hāhauḥ</i>	हाहां <i>hāhām</i>
L.	हाहे <i>hāhe</i>	हाहौः <i>hāhauḥ</i>	हाहासु <i>hāhāsu</i>

CHAPTER IV.

DECLENSION OF ADJECTIVES.

§ 241. As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in अस् *as*, like मनस् *mānas*, mind, the declension of सुमनस् *sumānas*, as an adjective masc. fem. and neut., was exhibited at the same time (§ 165). In the declension of nouns ending in consonants, and admitting of no distinction between masculine and feminine terminations, (this applies to

* The Sār. i. 6, 38, gives the optional form हाहाः *hāhāḥ* in the masculine. At the end of a feminine compound the same form is sanctioned in the Rûpâvali, p. 9 b.



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§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus
 अजः *ajah*, goat, forms अजा *ajā*. अश्वः *aśvah*, horse, forms अश्वा *aśvā*.
 बालः *bālah*, boy, forms बाला *bālā*.

शूद्रः *sūdrah*, a Sūdra, forms { शूद्रा *sūdrā*, a woman of the Sūdra caste.
 शूद्री *sūdrī*, the wife of a Sūdra.

मातुलः *mātulah*, maternal uncle, forms मातुली *mātulī* or मातुलानी *mātulānī*, an uncle's wife.

आचार्यः *āchāryah*, teacher, forms आचार्यानी *āchāryānī**, wife of the teacher; but आचार्या
āchāryā, a female teacher.

पतिः *patih*, lord, forms पत्नी *patnī*, wife, &c.

Degrees of Comparison.

§ 249. The Comparative is formed by तर *tara*, or ईयस् *īyas* (§ 206); the Superlative by तम *tama*, or इष्ठ *ishṭha*†. These terminations तर *tara* and तम *tama* are not restricted in Sanskrit to adjectives. Substantives such as नृ *nṛi*, man, form नृतमः *nṛitamah*, a thorough man; स्त्री *strī*, woman, स्त्रीतरा *strītarā*‡, more of a woman. Even after case-terminations or personal terminations, तर *tara* and तम *tama* may be used. Thus from पूर्वाह्णे *pūrvāhṇe*, in the forenoon, पूर्वाह्णतरे *pūrvāhṇetare*, earlier in the forenoon (Pân. VI. 3, 17). From पचति *pachati*, he cooks, पचतितरां *pachatitarām*, he cooks better (Pân. V. 3, 57), पचतितमां *pachatitamām*, he cooks best (Pân. V. 3, 56).

§ 250. तर *tara* and तम *tama*, if added to changeable bases, require the Pada base. Thus from प्राच् *prāch* (§ 180), प्राक्तरा *prāktara*; from धनिन् *dhanin* (§ 203), धनितरा *dhanitara*; from धनवत् *dhanavat* (§ 187), धनवत्तरा *dhanavattara*; from विद्वस् *vidvas* (§ 204), विद्वत्तम *vidvattama*; from प्रत्यच् *pratyach* (§ 181), प्रत्यक्तरा *pratyaktara*. There are, however, a few exceptions, such as दस्युहन्तमः *dasyuhantamah*, from दस्युहन् *dasyuhan*, demon-killer; सुपथितरः *supathintarah*, from सुपथिन् *supathin*, with good roads.

§ 251. ईयस् *īyas* and इष्ठ *ishṭha* are never added to the secondary suffixes तृ *tri*, मत् *mat*, वत् *vat*, वल *vala*, विन् *vin*, इन् *in*. If adjectives ending in these suffixes require ईयः *īyah* and इष्ठ *ishṭha*, the suffixes are dropt, and the ईयः *īyah* and इष्ठ *ishṭha* added to the last consonant of the original base. बलवान् *balavān*, strong, बलीयस् *bal-īyas*, बलिष्ठ *bal-ishṭha*. दोग्धृ *dogdhṛi*, milking, दोहीयस् *doh-īyas*, दोहिष्ठ *doh-ishṭha*. स्रग्विन् *sragvin*, garlanded, स्रजीयस् *sraj-īyas*, more profusely garlanded. मतिमान् *matimān*, wise, मतीयस् *mat-īyas*, मतिष्ठ *mat-ishṭha*.

* On the dental न् *n*, see Gaṇa Kshubhnâdi in the Kâś.-Vṛitti.

† Before तर *tara* and तम *tama* adjectives retain their accent; before ईयस् *īyas* and इष्ठ *ishṭha* they throw it on their first syllable (Pân. III. 1, 4; VI. 1, 197). There are a few exceptions.

‡ Feminines in ई *ī*, derived from masculines, must shorten the ई *ī* before तर *tara* and तम *tama*; ब्राह्मणी *brāhmaṇī* forms ब्राह्मणितरा *brāhmaṇitarā*. Other feminines in ई *ī* or ऊ *ū* may or may not shorten their vowels; स्त्री *strī* forms स्त्रीतरा *strītarā* or स्त्रितरा *stritarā*. Also श्रेयसीतरा *śreyasītarā* or श्रेयसितरा *śreyasitarā*; विदुषीतरा *viduṣītarā* or विदुषितरा *viduṣitarā* (Pân. VI. 3, 43-45).

§ 252. Other adjectives, too, lose their derivative elements before ईयस् *īyas* and इष्ठ *ishṭha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पापः *pāpaḥ*, bad ; पापीयस् *pāp-īyas*, worse ; पापिष्ठ *pāp-ishṭha*, worst.

	SECOND BASE.	COMPARATIVE.	SUPERLATIVE.
1. अंतिक <i>antika</i> , near	नेद् <i>ned</i>	नेदीयस् <i>nedīyas</i>	नेदिष्ठ <i>nedishṭha</i>
2. अल्प <i>alpa</i> , small	कन् <i>kan</i>	कनीयस् <i>kanīyas</i> or अल्पीयस् <i>alpīyas</i>	कनिष्ठ <i>kanishṭha</i> अल्पिष्ठ <i>alpiṣṭha</i>
3. उरु <i>uru</i> , wide	वर् <i>var</i>	वरीयस् <i>varīyas</i>	वरिष्ठ <i>varishṭha</i>
4. ऋजु <i>ṛiju</i> , straight	ऋज् <i>ṛij</i>	ऋजीयस् <i>ṛijīyas</i> Vedic रजीयस् <i>rajīyas</i>	ऋजिष्ठ <i>ṛijishṭha</i> रजिष्ठ <i>rajishṭha</i> *
5. कृश <i>kṛśa</i> , lean	क्रश् <i>kraś</i>	क्रशीयस् <i>kraśīyas</i>	क्रशिष्ठ <i>kraśishṭha</i>
6. क्षिप्र <i>kshipra</i> , quick	क्षेप् <i>kshep</i>	क्षेपीयस् <i>kshepīyas</i>	क्षेपिष्ठ <i>kshepiṣṭha</i>
7. क्षुद्र <i>kshudra</i> , mean	क्षोद् <i>kshod</i>	क्षोदीयस् <i>kshodīyas</i>	क्षोदिष्ठ <i>kshodishṭha</i>
8. गुरु <i>guru</i> , heavy	गर् <i>gar</i>	गरीयस् <i>garīyas</i>	गरिष्ठ <i>garishṭha</i>
9. तृप्त <i>tṛipra</i> , satisfied	तप् <i>trap</i>	तपीयस् <i>trapīyas</i>	तपिष्ठ <i>trapishṭha</i>
10. दीर्घ <i>dīrgha</i> , long	द्राघ् <i>drāgh</i>	द्राघीयस् <i>drāghīyas</i>	द्राघिष्ठ <i>drāghishṭha</i>
11. दूर <i>dūra</i> , far	दव् <i>dav</i>	दवीयस् <i>davīyas</i>	दविष्ठ <i>davishṭha</i>
12. दृढ <i>drīḍha</i> , firm	द्रढ् <i>dradh</i>	द्रढीयस् <i>dradhīyas</i>	द्रढिष्ठ <i>dradhishṭha</i>
13. परिवृढ <i>parivṛīḍha</i> , exalted	परिव्रढ् <i>parivradh</i>	परिव्रढीयस् <i>parivradhīyas</i>	परिव्रढिष्ठ <i>parivradhishṭha</i>
14. पृथु <i>prithu</i> , broad	प्रथ् <i>prath</i>	प्रथीयस् <i>prathīyas</i>	प्रथिष्ठ <i>prathishṭha</i>
15. प्रशस्य <i>praśasya</i> , praiseworthy	अ <i>śra</i> or ज्य <i>jya</i>	श्रेयस् <i>śreyas</i> ज्यायस् <i>jyāyas</i>	श्रेष्ठ <i>śreshṭha</i> ज्येष्ठ <i>jyeshṭha</i> †
16. प्रिय <i>priya</i> , dear	प्र <i>pra</i>	प्रेयस् <i>preyas</i>	प्रेष्ठ <i>preshṭha</i>
17. बहु <i>bahu</i> , many	भू <i>bhū</i>	भूयस् <i>bhūyas</i>	भूयिष्ठ <i>bhūyishṭha</i>
18. बहुल <i>bahula</i> , frequent	बंह् <i>baṁh</i>	बंहीयस् <i>baṁhīyas</i>	बंहिष्ठ <i>baṁhishṭha</i> †
19. भृश <i>bhṛśa</i> , excessive	भ्रश् <i>bhraś</i>	भ्रशीयस् <i>bhraśīyas</i>	भ्रशिष्ठ <i>bhraśishṭha</i>
20. मृदु <i>mṛidu</i> , soft	म्रद् <i>mrād</i>	म्रदीयस् <i>mrādīyas</i>	म्रदिष्ठ <i>mradishṭha</i>
21. युवन् <i>yuvan</i> , young	यव् <i>yav</i> or कन् <i>kan</i>	यवीयस् <i>yavīyas</i> कनीयस् <i>kanīyas</i>	यविष्ठ <i>yavishṭha</i> कनिष्ठ <i>kanishṭha</i> †
22. वाढ <i>vādha</i> , firm	साध् <i>sādh</i>	साधीयस् <i>sādhīyas</i>	साधिष्ठ <i>sādhishṭha</i> ‡
23. वृद्ध <i>vṛiddha</i> , old	वर्ष् <i>varsh</i> or ज्य <i>jya</i>	वर्षीयस् <i>varshīyas</i> ज्यायस् <i>jyāyas</i>	वर्षिष्ठ <i>varshishṭha</i> ज्येष्ठ <i>jyeshṭha</i>
24. वृन्दारक <i>vṛindāraka</i> , beautiful	वृन्द् <i>vṛind</i>	वृन्दीयस् <i>vṛindīyas</i>	वृन्दिष्ठ <i>vṛindishṭha</i>
25. स्थिर <i>sthira</i> , firm	स्थ् <i>stha</i>	स्थेयस् <i>stheyas</i>	स्थेष्ठ <i>sthesṭha</i>
26. स्थूल <i>sthūla</i> , strong	स्थव् <i>sthav</i>	स्थवीयस् <i>sthavīyas</i>	स्थविष्ठ <i>sthavishṭha</i>
27. स्फिर <i>sphira</i> , thick	स्फ् <i>spha</i>	स्फेयस् <i>spheyas</i>	स्फेष्ठ <i>sphesṭha</i>
28. ह्रस्व <i>hrasva</i> , short	ह्रस् <i>hras</i>	ह्रसीयस् <i>hrasīyas</i>	ह्रसिष्ठ <i>hrasishṭha</i>

* Pāṇ. VI. 4, 162.

† See Phitsūtra, ed. Kielhorn, I. 7; 23 (20).

‡ Pāṇ. V. 3, 63.

CHAPTER V.

NUMERALS.

§ 253.

Cardinals.

- 1 १ एकः, एका, एकं, *ékaḥ, éká, ékam*, one. (Base एक *eka*.)
- 2 २ द्वौ, द्वे, द्वे, *dvaú, dvé, dvé*, two. (Base द्व *dva*; in comp. द्वि *dvi*.)
- 3 ३ त्रयः, तिस्रः, त्रीणि, *tráyah, tistráh, tríṇi*, three. (Base त्रि *tri*.)
- 4 ४ चत्वारः, चतस्रः, चत्वारि, *chatvárah, chátasrah, chatvári*, four. (Base चतुर् *chatur*.)
- 5 ५ पंच *páncha*, m. f. n. five. (Base पंचन् *pañchan*.)
- 6 ६ षट् *shát*, m. f. n. six. (Base षष् *shash*.)
- 7 ७ सप्त *saptá*, m. f. n. seven. (Base सप्तन् *saptan*.)
- 8 ८ अष्टौ *ashṭaú*, m. f. n. eight. (Base अष्टन् *ashṭan*.)
- 9 ९ नव *náva*, m. f. n. nine. (Base नवन् *navan*.)
- 10 १० दश *dása*, m. f. n. ten. (Base दशन् *daśan*.)
- 11 ११ एकादश *ékádaśa*, eleven. (Base as in दशन् *daśan*.)
- 12 १२ द्वादश *dvádaśa*.
- 13 १३ त्रयोदश *tráyodaśa*.
- 14 १४ चतुर्दश *cháturdaśa*.
- 15 १५ पंचदश *pánchadaśa*.
- 16 १६ षोडश *shódaśa*.
- 17 १७ सप्तदश *saptádaśa*.
- 18 १८ अष्टादश *ashṭádaśa*.
- 19 १९ नवदश *návadaśa* or
ऊनविंशतिः *ūnavimśatih*.
- 20 २० विंशतिः *vimśatih*, fem.
- 21 २१ एकविंशतिः *ekavimśatih*.
- 22 २२ द्वाविंशतिः *dvāvimśatih*.
- 23 २३ त्रयोविंशतिः *trayovimśatih*.
- 24 २४ चतुर्विंशतिः *chaturvimśatih*.
- 25 २५ पंचविंशतिः *pañchavimśatih*.
- 26 २६ षड्विंशतिः *shadvimśatih*.
- 27 २७ सप्तविंशतिः *saptavimśatih*.
- 28 २८ अष्टाविंशतिः *ashṭāvimśatih*.
- 29 २९ नवविंशतिः *navavimśatih*.
- 30 ३० त्रिंशत् *trimśát*, fem.
- 31 ३१ एकत्रिंशत् *ekatrimśat*.
- 32 ३२ द्वात्रिंशत् *dvātrimśat*.
- 33 ३३ त्रयस्त्रिंशत् *trayastrimśat*.
- 34 ३४ चतुस्त्रिंशत् *chatustrimśat*.
- 35 ३५ पंचत्रिंशत् *pañchatrimśat*.
- 36 ३६ षट्त्रिंशत् *shattrimśat*.
- 37 ३७ सप्तत्रिंशत् *saptatrimśat*.
- 38 ३८ अष्टात्रिंशत् *ashṭātrimśat*.
- 39 ३९ नवत्रिंशत् *navatrimśat*.
- 40 ४० चत्वारिंशत् *chatvārimśát*, fem.
- 41 ४१ एकचत्वारिंशत् *ekachatvārimśat*.
- 42 ४२ द्वाचत्वारिंशत् *dvāchatvārimśat* or
द्विचत्वारिंशत् *dvichatvārimśat*.
- 43 ४३ त्रयश्चत्वारिंशत् *trayaśchatvārimśat* or
त्रिचत्वारिंशत् *trichatvārimśat*.
- 44 ४४ चतुश्चत्वारिंशत् *chatuschatvārimśat*.
- 45 ४५ पंचचत्वारिंशत् *pañchachatvārimśat*.
- 46 ४६ षट्चत्वारिंशत् *shaṭchatvārimśat*.
- 47 ४७ सप्तचत्वारिंशत् *saptachatvārimśat*.
- 48 ४८ अष्टाचत्वारिंशत् *ashṭāchatvārimśat* or
अष्टचत्वारिंशत् *ashṭachatvārimśat*.
- 49 ४९ नवचत्वारिंशत् *navachatvārimśat*.
- 50 ५० पंचाशत् *pañchāśát*, fem.
- 51 ५१ एकपंचाशत् *ekapañchāśat*.
- 52 ५२ द्वापंचाशत् *dvāpañchāśat* or
द्विपंचाशत् *dvipañchāśat*.
- 53 ५३ त्रयःपंचाशत् *trayahpañchāśat* or
त्रिपंचाशत् *tripañchāśat*.



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- 110 ११० दशाधिकं शतं *daśādhikam śatam* or दशशतं *daśaśatam*.
- 111 १११ एकादशाधिकं शतं *ekādaśādhikam śatam* or एकादशशतं *ekādaśaśatam* &c.
or एकादशं शतं *ekādaśam śatam*, i. e. a hundred having eleven (in excess). Pân. v. 2, 45.
- 112 ११२ द्वादशाधिकं शतं *dvādaśādhikam śatam* or द्वादशं शतं *dvādaśam śatam*.
- 113 ११३ त्रयोदशाधिकं शतं *trayodaśādhikam śatam* or त्रयोदशं शतं *trayodaśam śatam*.
- 114 ११४ चतुर्दशाधिकं शतं *chaturdaśādhikam śatam* or चतुर्दशं शतं *chaturdaśam śatam*.
- 115 ११५ पंचदशाधिकं शतं *pañchadaśādhikam śatam* or पंचदशं शतं *pañchadaśam śatam*.
- 116 ११६ षोडशाधिकं शतं *shoḍaśādhikam śatam* or षोडशं शतं *shoḍaśam śatam*.
- 117 ११७ सप्तदशाधिकं शतं *saptadaśādhikam śatam* or सप्तदशं शतं *saptadaśam śatam*.
- 118 ११८ अष्टादशाधिकं शतं *aṣṭādaśādhikam śatam* or अष्टादशं शतं *aṣṭādaśam śatam*.
- 119 ११९ नवदशाधिकं शतं *navadaśādhikam śatam* or नवदशं शतं *navadaśam śatam*.
- 120 १२० विंशत्यधिकं शतं *viṁśatyadhikam śatam* or विंशं शतं *viṁśam śatam* *
- 121 १२१ एकविंशत्यधिकं शतं *ekaviṁśatyadhikam śatam* or एकविंशं शतं *ekaviṁśam śatam* *, &c.
- 130 १३० त्रिंशदधिकं शतं *triṁśadadhikam śatam* or त्रिंशं शतं *triṁśam śatam* *.
- 140 १४० चत्वारिंशदधिकं शतं *chatvāriṁśadadhikam śatam* or चत्वारिंशं शतं *chatvārimśam śatam* *.
- 150 १५० पंचाशदधिकं शतं *pañchāśadadhikam śatam* or पंचाशं शतं *pañchāśam śatam* *
or सार्धशतं *sārdhaśatam*, 100 + $\frac{1}{2}$ (hundred).
- 160 १६० षष्ट्यधिकं शतं *śaṣṭyadhikam śatam* or षष्टिशतं *śaṣṭiśatam*.
- 170 १७० सप्तत्यधिकं शतं *saptatyadhikam śatam* or सप्ततिशतं *saptatiśatam*.
- 180 १८० अशीत्यधिकं शतं *aśītyadhikam śatam* or अशीतिशतं *aśītiśatam*.
- 190 १९० नवत्यधिकं शतं *navatyadhikam śatam* or नवतिशतं *navatiśatam*.
- 200 २०० द्वे शते *dve śate* or द्विशतं *dviśatam* or द्विशती *dviśatī*.
- 300 ३०० त्रीणि शतानि *trīṇi śatāni* or त्रिशतं *triśatam*.
- 400 ४०० चत्वारि शतानि *chatvāri śatāni* or चतुःशतं *chatuḥśatam*.
- 500 ५०० पंच शतानि *pañcha śatāni* or पंचशतं *pañchaśatam*.
- 600 ६०० षट् शतानि *ṣaṭ śatāni* or षट्शतं *ṣaṭśatam*.
- 700 ७०० सप्त शतानि *sapta śatāni* or सप्तशतं *saptaśatam*.
- 800 ८०० अष्ट शतानि *aṣṭa śatāni* or अष्टशतं *aṣṭaśatam*.
- 900 ९०० नव शतानि *nava śatāni* or नवशतं *navaśatam*.
- 1000 १००० दश शतानि *daśa śatāni* or दशशती *daśaśatī*, fem., or सहस्रं *sahasram*, neut. and masc.†
- 2000 २००० द्वे सहस्रे *dve sahasre*.
- 3000 ३००० त्रीणि सहस्राणि *trīṇi sahasrāṇi*.
- 10,000 १०,००० अयुतं *ayutam*, neut. and masc.†

* Pân. v. 2, 46. The same rules apply to सहस्रं *sahasram*, 1000, so that 1011 might be rendered by एकादशं सहस्रं *ekādaśam sahasram*, 1041 by एकचत्वारिंशं सहस्रं *ekachatvārimśam sahasram*, &c.

† Siddh.-Kaum. vol. II. p. 635.

100,000 १००,००० लक्षं *laksham*, neut. or fem.*, or नियुतं *niyutam*, neut. and masc.†

One million, प्रयुतं *prayutam*, neut. or masc.*

Ten millions, कोटि *koṭi*, fem.‡

A hundred millions, अर्बुद *arbuda*, masc. and neut.

A thousand millions, महार्बुद *mahārbuda*, masc. and neut., or पद्म *padma*, neut., i. e. lotus.

Ten thousand millions, खर्व *kharva*, neut., i. e. minute.

A hundred thousand millions, निखर्व *nikharva*, neut.

A billion, महापद्म *mahāpadma*, neut.

Ten billions, शंकु *śaṅku*, masc., i. e. an ant-hill.

A hundred billions, शंख *śaṅkha*, masc. neut., i. e. a conch-shell, or समुद्र *samudra*, masc., i. e. sea.

A thousand billions, महाशंख *mahāśaṅkha*, or अंत्य *antya*, ultimate.

Ten thousand billions, हाहा *hāhā*, masc., or मध्य *madhya*, middle.

A hundred thousand billions, महाहाहा *mahāhāhā*, or परार्ध *parārdha*, i. e. other half.

One million billions, धुन *dhuna*, neut.

Ten million billions, महाधुन *mahādhuna*.

A hundred million billions, अक्षौहिणी *akshauhiṇī*, fem., i. e. a host.

A thousand million billions, महाक्षौहिणी *mahākshauhiṇī*.

In the same manner as अधिक *adhika*, exceeding, ऊन *ūna*, diminished, may be used to form numerical compounds. पंचोनं शतं *pañchonam śatam* or पंचोनशतं *pañchonaśatam*, 100 – 5, i. e. 95. If one is to be deducted, ऊन *ūna*, without एक *eka*, suffices. ऊनविंशतिः *ūnavimśatiḥ* or एकोनविंशतिः *ekonavimśatiḥ*, 20 – 1, i. e. 19. Another way of expressing nineteen and similar numbers is by prefixing एकान्न *ekānna*, i. e. by one not; एकान्नविंशतिः *ekānnavimśatiḥ*, by one not twenty, i. e. 19. (Pân. vi. 3, 76.)

Declension of Cardinals.

SINGULAR.			एक <i>eka</i> , one.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. एकः <i>ekaḥ</i>	एका <i>ekā</i>	एकं <i>ekam</i>	एके <i>eke</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>	एकानि <i>ekāni</i>
A. एकं <i>ekam</i>	एकां <i>ekām</i>	एकं <i>ekam</i>	एकान् <i>ekān</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>	एकानि <i>ekāni</i>
I. एकेन <i>ekena</i>	एकया <i>ekayā</i>	एकेन <i>ekena</i>	एकैः <i>ekaiḥ</i>	एकाभिः <i>ekābhiḥ</i>	एकैः <i>ekaiḥ</i>	एकाभिः <i>ekābhiḥ</i>	एकैः <i>ekaiḥ</i>	एकैः <i>ekaiḥ</i>
D. एकस्मै <i>ekasmai</i>	एकस्यै <i>ekasyai</i>	एकस्मै <i>ekasmai</i>	एकेभ्यः <i>ekēbhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekēbhyaḥ</i>	एकेभ्यः <i>ekēbhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekēbhyaḥ</i>
Ab. एकस्मात् <i>ekasmāt</i>	एकस्याः <i>ekasyāḥ</i>	एकस्मात् <i>ekasmāt</i>	एकेभ्यः <i>ekēbhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekēbhyaḥ</i>	एकेभ्यः <i>ekēbhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekēbhyaḥ</i>
G. एकस्य <i>ekasya</i>	एकस्याः <i>ekasyāḥ</i>	एकस्य <i>ekasya</i>	एकेषां <i>ekeshām</i>	एकासां <i>ekāsām</i>	एकेषां <i>ekeshām</i>	एकेषां <i>ekeshām</i>	एकासां <i>ekāsām</i>	एकेषां <i>ekeshām</i>
L. एकस्मिन् <i>ekasmin</i>	एकस्यां <i>ekasyām</i>	एकस्मिन् <i>ekasmin</i>	एकेषु <i>ekeshu</i>	एकासु <i>ekāsu</i>	एकेषु <i>ekeshu</i>	एकेषु <i>ekeshu</i>	एकासु <i>ekāsu</i>	एकेषु <i>ekeshu</i>
V. एक <i>eka</i>	एके <i>eke</i>	एक <i>eka</i>	एके <i>eke</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>	एकानि <i>ekāni</i>

* Siddh.-Kaum. vol. II. p. 635.

† Amara-Kosha III. 6, 3, 24.

‡ A different string of names is given in the Vâjasaṇ.-Sanhitâ XVII. 2. See also Woepcke, Mémoire sur la propagation des chiffres indiens (1863), p. 70; Lalita-vistara, ed. Calcutt. p. 168.

§ 254. द्वि *dvi*, two, base द्वा *dva*, like कान्त *kānta* (§ 238).

MASC.	DUAL.	FEM.	NEUT.
N. A. V. द्वौ <i>dvaú</i>	द्वे <i>dvé</i>	द्वे <i>dvé</i>	
I. D. Ab. द्वाभ्यां <i>dvābhyām</i>	द्वाभ्यां <i>dvābhyām</i>	द्वाभ्यां <i>dvābhyām</i>	
G. L. द्वयोः <i>dvāyoh</i>	द्वयोः <i>dvāyoh</i>	द्वयोः <i>dvāyoh</i>	

§ 255. त्रि *tri*, three, fem. तिसृ *tisṛi*.

N. V. त्रयः <i>trāyāḥ</i>	तिस्रः <i>tisráḥ</i> (Pân. VI. I, 166)	त्रीणि <i>trīṇi</i>
A. त्रीन् <i>trīn</i>	तिस्रः <i>tisráḥ</i> *	त्रीणि <i>trīṇi</i>
I. त्रिभिः <i>tribhīḥ</i>	तिसृभिः <i>tisṛībhiḥ</i>	त्रिभिः <i>tribhīḥ</i>
D. Ab. त्रिभ्यः <i>tribhyaḥ</i>	तिसृभ्यः <i>tisṛībhyaḥ</i>	त्रिभ्यः <i>tribhyaḥ</i>
G. त्रयाणां <i>trayāṇām</i> (Ved. <i>trīṇām</i>)	तिसृणां <i>tisṛīṇām</i> †	त्रयाणां <i>trayāṇām</i>
L. त्रिषु <i>trishú</i>	तिसृषु <i>tisṛīshu</i>	त्रिषु <i>trishú</i>

§ 256. चतुर् *chatur*, four, fem. चतसृ *chatasṛi*.

N. V. चत्वारः <i>chatvāraḥ</i> (Pân. VII. I, 98)	चतस्रः <i>chátasrah</i>	चत्वारि <i>chatvāri</i>
A. चतुरः <i>chatúraḥ</i> (Pân. VI. I, 167)	चतस्रः <i>chátasrah</i> *	चत्वारि <i>chatvāri</i>
I. चतुर्भिः <i>chatúrbhiḥ</i>	चतसृभिः <i>chatasṛībhiḥ</i>	चतुर्भिः <i>chatúrbhiḥ</i>
D. Ab. चतुर्भ्यः <i>chatúrbhyaḥ</i>	चतसृभ्यः <i>chatasṛībhyaḥ</i>	चतुर्भ्यः <i>chatúrbhyaḥ</i>
G. चतुर्णां <i>chaturṇām</i>	चतसृणां <i>chatasṛīṇām</i> †	चतुर्णां <i>chaturṇām</i>
L. चतुर्षु <i>chatúrshu</i>	चतसृषु <i>chatasṛīshu</i>	चतुर्षु <i>chatúrshu</i>

§ 257. पञ्चन् *pañchan*, five. षष् *shash*, six. अष्टन् *ashtan*, eight.

N. A. V. पञ्च <i>pañcha</i>	षट् <i>shát</i>	अष्टौ <i>ashtaú</i> or अष्ट <i>ashtá</i>
I. पञ्चभिः <i>pañchābhiḥ</i> ‡	षड्भिः <i>shadbhīḥ</i>	अष्टाभिः <i>ashtābhiḥ</i> or अष्टभिः <i>ashtābhiḥ</i> ||
D. Ab. पञ्चभ्यः <i>pañchābhyaḥ</i>	षड्भ्यः <i>shadbhyaḥ</i>	अष्टाभ्यः <i>ashtābhyaḥ</i> or अष्टभ्यः <i>ashtābhyaḥ</i>
G. पञ्चानां <i>pañchānām</i> ¶	षष्ट्यां <i>shasṭyām</i> ¶	अष्टानां <i>ashtānām</i> ¶
L. पञ्चसु <i>pañchásu</i>	षट्सु <i>shatsú</i>	अष्टासु <i>ashtású</i> or अष्टसु <i>ashtásu</i>

Cardinals with bases ending in न् *n*, such as सप्तन् *saptan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekādaśan*, &c., follow the declension of पञ्चन् *pañchan*. विंशतिः *vimśatiḥ* is declined like a feminine in इ *i*; those in त् *t* like feminines in त् *t*; शतं *śatam* like a neut. or masc. in अ *a*.

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एक *eka* is naturally used in the singular only, except when it means some; एके वदन्ति *eke vadanti*,

* Not तिसृः *tisṛīḥ*, nor चतसृः *chatasṛīḥ*. (Accent, Pân. VI. I, 167, vârt.; VII. 2, 99, vârt.)

† Not तिसृणां *tisṛīṇām*, nor चतसृणां *chatasṛīṇām* (Pân. VI. 4, 4), though these forms occur in the Veda and Epic poetry.

‡ Accent, Pân. VI. I, 180; 181.

|| Pân. VI. I, 172.

¶ Pân. VII. I, 55.



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षष्टितमः *shashṭitamáh*, the sixtieth *.

एकषष्टितमः *ekashashṭitamáh*,
एकषष्टः *ekashashṭáh*, } the sixty-first.

सप्ततितमः *saptatitamáh*, the seventieth.

एकसप्ततितमः *ekasaptatitamáh*,
एकसप्ततः *ekasaptatáh*, } the seventy-first.

अशीतितमः *asítitamáh*, the eightieth.

एकाशीतितमः *ekásítitamáh*,
एकाशीतः *ekásítáh*, } the eighty-first.

नवतितमः, °मी, °मं, *navatitamáh*, *í*, *am*, the ninetieth.

एकनवतितमः *ekanaavatitamáh*,
एकनवतः *ekanaavatáh*, } the ninety-first.

शततमः, °मी, °मं, *śatataamáh*, *í*, *am*, the hundredth. (Pân. v. 2, 57.)

एकशततमः *ekaśatataamáh*, the hundred and first.

सहस्रतमः *sahasrataamáh*, the thousandth.

§ 260.

Numerical Adverbs and other Derivatives.

सकृत् *sakṛit*, once.

द्विः *dviḥ*, twice.

त्रिः *triḥ*, thrice.

चतुः *chatuḥ*, four times.

पंचकृत्वः *pañchakṛitvah*, five times.

षट्कृत्वः *ṣaṭkṛitvah*, six times, &c.

एकधा *ekadhâ*, in one way.

द्विधा *dvidhâ* or द्वेधा *dvedhâ*, in two ways.

त्रिधा *tridhâ* or त्रेधा *tredhâ*, in three ways.

चतुर्धा *chaturdhâ*, in four ways.

पंचधा *pañchadhâ*, in five ways.

षोढा *shoḍhâ*, in six ways, &c. (or षड्धा?)

एकशः *ekaśaḥ*, one-fold.

द्विशः *dviśaḥ*, two-fold.

त्रिशः *triśaḥ*, three-fold, &c. (Pân. v. 4, 43.)

द्वयं *dvayam* or द्वितयं *dvitayam*, a pair. (Pân. v. 2, 42.)

त्रयं *trayam* or त्रितयं *tritayam* or त्रयी *trayî*, a triad.

चतुष्टयं *chatusṭayam*, a tetrad.

पंचतयं *pañchatayam*, a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पंचतयाः *pañchatayāḥ* or पंचतये *pañchataye* (§ 283).

पंचत् *pañchat*, a pentad, दशत् *daśat*, a decad (Pân. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pân. v. 1, 59, and in the Kâśikâ-Vṛitti.

* The ordinals from sixty admit of one form only, that is तमः *tamaḥ*; but if preceded by another numeral, both forms are allowed (Pân. v. 2, 58). शतं *śatam* forms its ordinal as शततमः *śatataamāḥ* only (Pân. v. 2, 57).

CHAPTER VI.

PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261.

Personal Pronouns.

Base (in composition) मद् *mad* and
अस्मद् *asmad*.

Base (in composition) त्वद् *tvad* and
युष्मद् *yushmad*.

SINGULAR.

N. अहं *ahám*, Iत्वं *tvám*, thouA. मां *mām*, मा *má*, meत्वां *tvám*, त्वा *tvá*, theeI. मया *máyá*, by meत्वया *tváyá*, by theeD. मह्यं *máhyam*, मे *me*, to meतुभ्यं *túbhyam*, ते *te*, to theeAb. मत् *mát*, from meत्वत् *tvát*, from theeG. मम *máma*, मे *me*, of meतव *táva*, ते *te*, of theeL. मयि *máyí*, in meत्वयि *tváyí*, in thee

DUAL.

N. आवां *ávám*, we twoयुवां *yuvám*, you twoA. आवां *ávám*, नौ *nau*, us twoयुवां *yuvám*, वां *vám*, you twoI. आवाभ्यां *ávábhyám*, by us twoयुवाभ्यां *yuvábhyám*, by you twoD. आवाभ्यां *ávábhyám*, नौ *nau*, to us twoयुवाभ्यां *yuvábhyám*, वां *vám*, to you twoAb. आवाभ्यां *ávábhyám*, from us twoयुवाभ्यां *yuvábhyám*, from you twoG. आवयोः *áváyoh*, नौ *nau*, of us twoयुवयोः *yuváyoh*, वां *vám*, of you twoL. आवयोः *áváyoh*, in us twoयुवयोः *yuváyoh*, in you two

PLURAL.

N. वयं *vayám*, weयूयं *yúyám*, youA. अस्मान् *asmán*, नः *naḥ*, usयुष्मान् *yushmán*, वः *vaḥ*, youI. अस्माभिः *asmábbhiḥ*, by usयुष्माभिः *yushmábbhiḥ*, by youD. अस्मभ्यं *asmábhyam*, नः *naḥ*, to usयुष्मभ्यं *yushmábhyam*, वः *vaḥ*, to youAb. अस्मत् *asmát*, from usयुष्मत् *yushmát*, from youG. अस्माकं *asmákam*, नः *naḥ*, of usयुष्माकं *yushmákam*, वः *vaḥ*, of youL. अस्मासु *asmásu*, in usयुष्मासु *yushmásu*, in you

The substitutes in the even cases, मा *má*, मे *me*, नौ *nau*, नः *naḥ*, त्वा *tvá*, ते *te*, वां *vám*, वः *vaḥ*, have no accent and are never used at the beginning of a sentence, nor can they be followed by such particles as च *cha*, and, वा *vá*, or, एव *eva*, indeed, ह *ha*, अह *aha*.

§ 262. Base (in composition) तद् *tad*, he, she, it. (Accent, Pân. vi. 1, 182.)

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. सः <i>sáh</i>	सा <i>sá</i>	तत् <i>tát</i>	ते <i>té</i>	ताः <i>táh</i>	तानि <i>táni</i>
A. तं <i>tám</i>	तां <i>tám</i>	तत् <i>tát</i>	तान् <i>tán</i>	ताः <i>táh</i>	तानि <i>táni</i>
I. तेन <i>téna</i>	तया <i>táyá</i>	तेन <i>téna</i>	तैः <i>taíh</i>	ताभिः <i>tábhih</i>	तैः <i>taih</i>
D. तस्मै <i>tásmai</i>	तस्यै <i>tásyai</i>	तस्मै <i>tásmai</i>	तेभ्यः <i>tébhyaḥ</i>	ताभ्यः <i>tábhyaḥ</i>	तेभ्यः <i>tébhyaḥ</i>
Ab. तस्मात् <i>tásmát</i>	तस्याः <i>tásyāḥ</i>	तस्मात् <i>tásmát</i>	तेभ्यः <i>tébhyaḥ</i>	ताभ्यः <i>tábhyaḥ</i>	तेभ्यः <i>tébhyaḥ</i>
G. तस्य <i>tásya</i>	तस्याः <i>tásyāḥ</i>	तस्य <i>tásya</i>	तेषां <i>téshām</i>	तासां <i>tásām</i>	तेषां <i>téshām</i>
L. तस्मिन् <i>tásmin</i>	तस्यां <i>tásyām</i>	तस्मिन् <i>tásmin</i>	तेषु <i>téshu</i>	तासु <i>tásu</i>	तेषु <i>téshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. तौ <i>taú</i>	ते <i>té</i>	ते <i>té</i>
I. D. Ab. ताभ्यां <i>tábhyām</i>	ताभ्यां <i>tábhyām</i>	ताभ्यां <i>tábhyām</i>
G. L. तयोः <i>táyoh</i>	तयोः <i>táyoh</i>	तयोः <i>táyoh</i>

§ 263. Base (in composition) तद् *tyad*.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. स्यः <i>syáh</i>	स्या <i>syá</i>	त्यत् <i>tyát</i>	त्ये <i>tyé</i>	त्याः <i>tyáh</i>	त्यानि <i>tyáni</i>
A. त्त्वं <i>tyám</i>	त्वां <i>tyám</i>	त्यत् <i>tyát</i>	त्यान् <i>tyán</i>	त्याः <i>tyáh</i>	त्यानि <i>tyáni</i>
I. तेन <i>tyéna</i>	तया <i>tyáyá</i>	तेन <i>tyéna</i>	तैः <i>tyaíh</i>	त्याभिः <i>tyábhih</i>	तैः <i>tyaiḥ</i>
D. तस्मै <i>tyásmai</i>	तस्यै <i>tyásyai</i>	तस्मै <i>tyásmai</i>	तेभ्यः <i>tyébhyaḥ</i>	त्याभ्यः <i>tyábhyaḥ</i>	तेभ्यः <i>tyébhyaḥ</i>
Ab. तस्मात् <i>tyásmát</i>	तस्याः <i>tyásyāḥ</i>	तस्मात् <i>tyásmát</i>	तेभ्यः <i>tyébhyaḥ</i>	त्याभ्यः <i>tyábhyaḥ</i>	तेभ्यः <i>tyébhyaḥ</i>
G. तस्य <i>tyásya</i>	तस्याः <i>tyásyāḥ</i>	तस्य <i>tyásya</i>	तेषां <i>tyéshām</i>	त्यासां <i>tyásām</i>	तेषां <i>tyéshām</i>
L. तस्मिन् <i>tyásmin</i>	तस्यां <i>tyásyām</i>	तस्मिन् <i>tyásmin</i>	तेषु <i>tyéshu</i>	त्यासु <i>tyásu</i>	तेषु <i>tyéshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. तौ <i>tyaú</i>	त्ये <i>tyé</i>	त्ये <i>tyé</i>
I. D. Ab. ताभ्यां <i>tyábhyām</i>	त्याभ्यां <i>tyábhyām</i>	त्याभ्यां <i>tyábhyām</i>
G. L. तयोः <i>tyáyoh</i>	तयोः <i>tyáyoh</i>	तयोः <i>tyáyoh</i>

Possessive Pronouns.

§ 264. From the bases of the three personal pronouns, possessive adjectives are formed by means of इय *íya*.

मदीयः, °या, °यं, *madíyah*, *yá*, *yam*, mine.

त्वदीयः, °या, °यं, *tvadíyah*, *yá*, *yam*, thine.

तदीयः, °या, °यं, *tadíyah*, *yá*, *yam*, his, her, its.

अस्मदीयः, °या, °यं, *asmadíyah*, *yá*, *yam*, our.

युष्मदीयः, °या, °यं, *yushmadíyah*, *yá*, *yam*, your.

तदीयः, °या, °यं, *tadíyah*, *yá*, *yam*, their.

Other derivative possessive pronouns are मामकः* *mámakah*, mine; तावकः *távakah*, thine; आस्माकः *ásmakah*, our; यौष्माकः *yaushmákah*, your. Likewise

* Pân. IV. 3, 1-3; IV. 1, 30; VII. 3, 44.



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	MASC.	DUAL.	FEM.	NEUT.
N.A.V.	इमौ <i>imaú</i>	इमे <i>imé</i>	इमे <i>imé</i>	इमे <i>imé</i>
I.D.Ab.	आभ्यां <i>ábhyám</i>	आभ्यां <i>ábhyám</i>	आभ्यां <i>ábhyám</i>	आभ्यां <i>ábhyám</i>
G.L.	अनयोः <i>anáyoḥ</i>	अनयोः <i>anáyoḥ</i>	अनयोः <i>anáyoḥ</i>	अनयोः <i>anáyoḥ</i>

§ 270. एतद् *etád* and इदं *idám*, when repeated in a second sentence with reference to a preceding एतद् *etad* and इदं *idam*, vary in the following cases, by substituting एन *ena*, which has no accent.

	SINGULAR.			PLURAL.		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
A.	एनं <i>enam</i>	एनां <i>enám</i>	एनत् <i>enat</i>	A. एनान् <i>enán</i>	एनाः <i>enáh</i>	एनानि <i>enáni</i>
I.	एनेन <i>enena</i>	एनया <i>enayá</i>	एनेन <i>enena</i>			

	MASC.	DUAL.	FEM.	NEUT.
A.	एनौ <i>enau</i>	एने <i>ene</i>	एने <i>ene</i>	एने <i>ene</i>
G.L.	एनयोः <i>enayoḥ</i>	एनयोः <i>enayoḥ</i>	एनयोः <i>enayoḥ</i>	एनयोः <i>enayoḥ</i>

Ex. अनेन व्याकरणमधीतं एनं छंदोऽध्यापय *anena vyākaraṇam adhītam, enam chhando 'dhyāpaya*, the grammar has been studied by this person, teach him prosody.

अनयोः पवित्रं कुलं एनयोः प्रभूतं स्वं *anayoḥ pavitram kulam, enayoḥ prabhūtam svam*, the family of these two persons is decent, and their wealth vast.

§ 271. Base (in composition) अदस् *adas*, that (mediate).

	SINGULAR.		
	MASC.	FEM.	NEUT.
N.	असौ <i>asaú</i>	असौ <i>asaú</i>	अदः <i>adáh</i>
A.	अमुं <i>amúm</i>	अमुं <i>amúm</i>	अदः <i>adáh</i>
I.	अमुना <i>amúná</i>	अमुया <i>amuyá</i> (Rv. 1. 29, 5)	अमुना <i>amúná</i>
D.	अमुष्मै <i>amúshmai</i>	अमुष्यै <i>amúshyai</i>	अमुष्मै <i>amúshmai</i>
Ab.	अमुष्मात् <i>amúshmát</i>	अमुष्याः <i>amúshyáh</i>	अमुष्मात् <i>amúshmát</i>
G.	अमुष्य <i>amúshya</i>	अमुष्याः <i>amúshyáh</i>	अमुष्य <i>amúshya</i>
L.	अमुष्मिन् <i>amúshmin</i>	अमुष्यां <i>amúshyám</i>	अमुष्मिन् <i>amúshmin</i>
	PLURAL.		
	MASC.	FEM.	NEUT.
N.	अमी <i>amí</i>	अमूः <i>amúḥ</i>	अमूनि <i>amúni</i>
A.	अमून् <i>amún</i>	अमूः <i>amúḥ</i>	अमूनि <i>amúni</i>
I.	अमीभिः <i>amíbhiḥ</i>	अमूभिः <i>amúbhiḥ</i>	अमीभिः <i>amíbhiḥ</i>
D.Ab.	अमीभ्यः <i>amíbhyaḥ</i>	अमूभ्यः <i>amúbhyaḥ</i>	अमीभ्यः <i>amíbhyaḥ</i>
G.	अमीषां <i>amíshám</i>	अमूषां <i>amúshám</i>	अमीषां <i>amíshám</i>
L.	अमीषु <i>amíshu</i>	अमूषु <i>amúshu</i>	अमीषु <i>amíshu</i>
	DUAL.		
	MASC.	FEM.	NEUT.

N.A.V. अमू *amú* I.D.Ab. अमूभ्यां *amúbhyám* G.L. अमुयोः *amúyoḥ*

Relative Pronoun.§ 272. Base (in composition) यद् *yád*, who or which.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. यः <i>yáh</i>	या <i>yá</i>	यत् <i>yát</i>	ये <i>yé</i>	याः <i>yáh</i>	यानि <i>yáni</i>
A. यं <i>yám</i>	यां <i>yám</i>	यत् <i>yát</i>	यान् <i>yán</i>	याः <i>yáh</i>	यानि <i>yáni</i>
I. येन <i>yéna</i>	यया <i>yáyá</i>	येन <i>yéna</i>	यैः <i>yáih</i>	याभिः <i>yábhih</i>	यैः <i>yáih</i>
D. यस्मै <i>yásmai</i>	यस्यै <i>yásyai</i>	यस्मै <i>yásmai</i>	येभ्यः <i>yébhyaḥ</i>	याभ्यः <i>yábhyaḥ</i>	येभ्यः <i>yébhyaḥ</i>
Ab. यस्मात् <i>yásmát</i>	यस्याः <i>yásyáh</i>	यस्मात् <i>yásmát</i>	येभ्यः <i>yébhyaḥ</i>	याभ्यः <i>yábhyaḥ</i>	येभ्यः <i>yébhyaḥ</i>
G. यस्य <i>yásya</i>	यस्याः <i>yásyáh</i>	यस्य <i>yásya</i>	येषां <i>yéshám</i>	यासां <i>yásám</i>	येषां <i>yéshám</i>
L. यस्मिन् <i>yásmin</i>	यस्यां <i>yásyám</i>	यस्मिन् <i>yásmin</i>	येषु <i>yéshu</i>	यासु <i>yásu</i>	येषु <i>yéshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. V. यौ <i>yaú</i>	ये <i>yé</i>	ये <i>yé</i>
I. D. Ab. याभ्यां <i>yábhyám</i>	याभ्यां <i>yábhyám</i>	याभ्यां <i>yábhyám</i>
G. L. ययोः <i>yáyoh</i>	ययोः <i>yáyoh</i>	ययोः <i>yáyoh</i>

Interrogative Pronouns.§ 273. Base (in composition) किं *kím*, Who or which ?

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. कः <i>káh</i>	का <i>ká</i>	किं <i>kím</i>	के <i>ké</i>	काः <i>káh</i>	कानि <i>káni</i>
A. कं <i>kám</i>	कां <i>kám</i>	किं <i>kím</i>	कान् <i>kán</i>	काः <i>káh</i>	कानि <i>káni</i>
I. केन <i>kéna</i>	कया <i>káyá</i>	केन <i>kéna</i>	कैः <i>kaih</i>	काभिः <i>kábhih</i>	कैः <i>kaih</i>
D. कस्मै <i>kásmai</i>	कस्यै <i>kásyai</i>	कस्मै <i>kásmai</i>	केभ्यः <i>kébhyaḥ</i>	काभ्यः <i>kábhyaḥ</i>	केभ्यः <i>kébhyaḥ</i>
Ab. कस्मात् <i>kásmát</i>	कस्याः <i>kásyáh</i>	कस्मात् <i>kásmát</i>	केभ्यः <i>kébhyaḥ</i>	काभ्यः <i>kábhyaḥ</i>	केभ्यः <i>kébhyaḥ</i>
G. कस्य <i>kásya</i>	कस्याः <i>kásyáh</i>	कस्य <i>kásya</i>	केषां <i>késhám</i>	कासां <i>kásám</i>	केषां <i>késhám</i>
L. कस्मिन् <i>kásmin</i>	कस्यां <i>kásyám</i>	कस्मिन् <i>kásmin</i>	केषु <i>késhu</i>	कासु <i>kásu</i>	केषु <i>késhu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. कौ <i>kaú</i>	के <i>ké</i>	के <i>ké</i>
I. D. Ab. काभ्यां <i>kábhyám</i>	काभ्यां <i>kábhyám</i>	काभ्यां <i>kábhyám</i>
G. L. कयोः <i>káyoh</i>	कयोः <i>káyoh</i>	कयोः <i>káyoh</i>

§ 274. Pronouns admit the interposition of अक् *ak* before their last vowel or syllable, to denote contempt or dubious relation (Pân. v. 3, 71). त्वयका *tvayaká*, By thee! instead of त्वया *tvayá*. युवकयोः *yuvakayoh*, Of you two! अस्मकाभिः *asmakábhih*, With us! अयकं *ayakam*. असकौ *asakau*, &c. (See Siddh.-Kaum. vol. i. p. 706.)

Compound Pronouns.

§ 275. By adding दृश् *drīś*, दृश *drīśa*, or दृक्ष *drīksha*, to certain pronominal bases, the following compound pronouns have been formed :

तादृश् *tādṛīś*, तादृश *tādṛīśa*, तादृक्ष *tādṛīksha*, such like.

एतादृश् *etādṛīś*, एतादृश *etādṛīśa*, एतादृक्ष *etādṛīksha*, this like.

यादृश् *yādṛīś*, यादृश *yādṛīśa*, यादृक्ष *yādṛīksha*, what like.

ईदृश् *īdṛīś*, ईदृश *īdṛīśa*, ईदृक्ष *īdṛīksha*, this like.

कीदृश् *kīdṛīś*, कीदृश *kīdṛīśa*, कीदृक्ष *kīdṛīksha*, What like?

These are declined in three genders, forming the feminine in ई *ī*. तादृक् *tādṛīk*, m.n.; तादृशी *tādṛīśī*, f.; or तादृशः, °शी, °शं, *tādṛīśaḥ, ī, am.* Similarly formed are मादृश *mādṛīśa*, त्वदृश *tvādṛīśa*, like me, like thee, &c.

§ 276. By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed :.

तावत् *tāvat*, so much,
एतावत् *etāvat*, so much,
यावत् *yāvat*, as much, } declined like nouns in वत् *vat* (§ 187).

इयत् *īyat*, so much,
कियत् *kīyat*, How much ? } इयान् *īyān*, इयती *īyatī*, इयत् *īyat*.

Note—On the declension of कति *kāti*, How many? तति *tāti*, so many, and यति *yāti*, as many, see § 231.

§ 277. By adding चित् *chit*, चन *chana*, or अपि *api*, to the interrogative pronoun किं *kim*, it is changed into an indefinite pronoun.

कश्चित् *kaśchit*, काचित् *kāchit*, किञ्चित् *kimchit*, some one; also कच्चित् *kachchit*, anything.

कश्चन *kaśchana*, काचन *kāchana*, किञ्चन *kimchana*, some one.

कोऽपि *ko 'pi*, कापि *kāpi*, किमपि *kimapi*, some one.

In the same manner indefinite adverbs are formed: कदा *kadā*, When? कदाचित् *kadāchit*, कदाचन *kadāchana*, once; क्व *kva*, Where? न क्वापि *na kvāpi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite: यः कः *yaḥ kaḥ*, whosoever; यस्य कस्य *yasya kasya*, whosoever. Likewise यः कश्चित् *yaḥ kaśchit*, whosoever, or यः कश्च *yaḥ kaścha*, or यः कश्चन *yaḥ kaśchana*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning: यो यः, या या, यद्यद्, *yo yaḥ, yā yā, yad yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose: यत्तद् *yattad*, whatsoever.



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I. सर्वया <i>sārvayā</i>	सर्वाभ्यां <i>sārvābhyām</i>	सर्वाभिः <i>sārvābhiḥ</i>
D. सर्वस्यै <i>sārvasyai</i>	सर्वाभ्यां <i>sārvābhyām</i>	सर्वाभ्यः <i>sārvābhyāḥ</i>
Ab. सर्वस्याः <i>sārvasyāḥ</i>	सर्वाभ्यां <i>sārvābhyām</i>	सर्वाभ्यः <i>sārvābhyāḥ</i>
G. सर्वस्याः <i>sārvasyāḥ</i>	सर्वयोः <i>sārvayoh</i>	सर्वासां <i>sārvāsām</i>
L. सर्वस्यां <i>sārvasyām</i>	सर्वयोः <i>sārvayoh</i>	सर्वासु <i>sārvāsu</i>

NEUTER.

SINGULAR.

DUAL.

PLURAL.

N.A.V. सर्व *sārvam*सर्वे *sārve*सर्वाणि *sārvāṇi*

The rest like the masculine.

§ 279. अन्य *anya*, अन्यतर *anyatara*, इतर *itara*, कतर *katara*, कतम *katama*, take त् *t* in the Nom. Acc.Voc. Sing. of the neuter :

Nom. Sing. अन्यः *anyah*, masc. ; अन्या *anyā*, fem. ; अन्यत् *anyat*, neut.

§ 280. उभ *ubha* is used in the Dual only

Masc. N. A. V. उभौ *ubhau*, I. D. Ab. उभाभ्यां *ubhābhyām*, G. L. उभयोः *ubhayoh* ; उभे *ubhe*, N. A. V. fem. and neut.

§ 281. उभयः *ubhayah*, °यी *-yī*, °यं *-yam*, is never used in the Dual, but only in the Sing. and Plur. Haradatta admits the Dual.

MASCULINE.

SINGULAR.

PLURAL.

N. उभयः *ubhayah*

—

उभये *ubhaye*A. उभयं *ubhayam*उभयान् *ubhayān*I. उभयेन *ubhayena*उभयैः *ubhayaiḥ*D. उभयस्मै *ubhayasmai*, &c.उभयेभ्यः *ubhayebhyaḥ*, &c.

§ 282. The nine words from पूर्व *pūrva* to अंतर *antara* (14 to 22), though used in their pronominal senses, may take in the Nom. Plur. इ *i* or अः *aḥ* ; in the Abl. Sing. स्मात् *smāt* or अत् *at* ; in the Loc. Sing. स्मिन् *smiṇ* or इ *i*.

SINGULAR.

DUAL.

PLURAL.

N. पूर्वः *pūrvah*पूर्वौ *pūrvau*पूर्वे *pūrve* or पूर्वाः *pūrvāḥ*A. पूर्वं *pūrvam*पूर्वौ *pūrvau*पूर्वान् *pūrvān*I. पूर्वेण *pūrveṇa*पूर्वाभ्यां *pūrvābhyām*पूर्वैः *pūrvaiḥ*D. पूर्वस्मै *pūrvasmai*पूर्वाभ्यां *pūrvābhyām*पूर्वेभ्यः *pūrvebhyaḥ*Ab. पूर्वस्मात् *pūrvasmāt* or पूर्वात् *pūrvāt*पूर्वाभ्यां *pūrvābhyām*पूर्वेभ्यः *pūrvebhyaḥ*G. पूर्वस्य *pūrvasya*पूर्वयोः *pūrvayoh*पूर्वेषां *pūrveshām*L. पूर्वस्मिन् *pūrvasmin* or पूर्वे *pūrve*पूर्वयोः *pūrvayoh*पूर्वेषु *pūrveshu*

§ 283. The following words may likewise take अः *aḥ* or इ *i* in the Nom. Plur. masc. (Pân. I. I, 33.)

प्रथमः *prathamah*, first, प्रथमौ *prathamau*, प्रथमे *prathame* or प्रथमाः *prathamāḥ* ; fem. प्रथमा *prathamā*.

चरमः *charamah*, last, चरमौ *charamau*, चरमे *charamē* or चरमाः *charamāḥ*.

द्वितयः *dvitayah*, two-fold, fem. द्वितयी *dvitayī*, and similar words in तय *taya* ; त्रितयः *tritayah*, three-fold ; त्रितये *tritaye* or त्रितयाः *tritayāḥ*.

द्वयः *dvayaḥ*, two-fold, fem. द्वयी *dvayī*, and similar words in य *ya*; त्रयः *trayaḥ*.

अल्पः *alpaḥ*, few, अल्पे *alpe* or अल्पाः *alpāḥ*.

अर्धः *ardhaḥ*, half, अर्धे *ardhe* or अर्धाः *ardhāḥ*.

कतिपयः *katipayah*, some, कतिपये *katipaye* or कतिपयाः *katipayāḥ*.

नेमः *nemaḥ*, half, नेमे *neme* or नेमाः *nemāḥ*.

In all other cases these words are regular, like कांतः *kāntaḥ*.

§ 284. द्वितीयः *dvitīyaḥ* and other words in तीय *tīya* are declined like कांत *kānta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्व *sarva*.

MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. द्वितीयः <i>dvitīyaḥ</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयाः <i>dvitīyāḥ</i>
A. द्वितीयं <i>dvitīyam</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयान् <i>dvitīyān</i>
I. द्वितीयेन <i>dvitīyena</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयैः <i>dvitīyaiḥ</i>
D. द्वितीयाय <i>dvitīyāya</i> or द्वितीयस्मै <i>dvitīyasmai</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyebhyaḥ</i>
Ab. द्वितीयात् <i>dvitīyāt</i> or द्वितीयस्मात् <i>dvitīyasmāt</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyebhyaḥ</i>
G. द्वितीयस्य <i>dvitīyasya</i>	द्वितीययोः <i>dvitīyayoḥ</i>	द्वितीयानां <i>dvitīyānām</i>
L. द्वितीये <i>dvitīye</i> or द्वितीयस्मिन् <i>dvitīyasmin</i>	द्वितीययोः <i>dvitīyayoḥ</i>	द्वितीयेषु <i>dvitīyeshu</i>

At the end of Bahuvrīhi compounds the Sarvanāmans are treated like ordinary words : Dat. Sing. प्रियोभयाय *priyobhayāya*, to him to whom both are dear (Pāṇ. I. 1, 29). The same at the end of compounds such as मासपूर्वः *māsapūrvah*, a month earlier ; Dat. मासपूर्वाय *māsapūrvāya* (Pāṇ. I. 1, 30). Likewise in Dvandvas ; पूर्वापराणां *pūrvāparāṇām*, of former and later persons (Pāṇ. I. 1, 31), though in the Nom. Plur. these Dvandvas may take इः ; पूर्वापरे *pūrvāpare* or पूर्वापराः *pūrvāparāḥ*. Only in compounds expressive of points of the compass, such as उत्तरपूर्व *uttara-pūrva*, north-east, the last element may throughout take the pronominal terminations (Pāṇ. I. 1, 28).

Adverbial Declension

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

Acc.	चिरं <i>chiram</i> , a long time.
Instr.	चिरेण <i>chireṇa</i> , in a long time.
Dat.	चिराय <i>chirāya</i> , for a long time.
Abl.	चिरात् <i>chirāt</i> , long ago.
Gen.	चिरस्य <i>chirasya</i> , a long time.
Loc.	चिरे <i>chire</i> , long.

Other adverbial terminations are,

1. तः *taḥ*, with an ablative meaning, becoming generally local.
2. त्र *tra*, with a locative meaning.
3. दा *dā*, with a temporal meaning ; also raised to दानीं *dānīm*.
4. तात् *tāt*, with a locative meaning.

5. था *thá*, with a meaning of modality; likewise थं *tham* and थथा *tha*.
6. सात् *sát*, expressive of effect.
7. आ *á* and आहि *áhi*, local.
8. हि *rhi*, temporal and causal.
9. तर् *tar*, local.
10. ह *ha*, local.

See also the terminations for forming numeral adverbs (§ 260).

1. तः *tah*, with an ablative meaning.

ततः *tatah*, thence. यतः *yatah*, whence. इतः *itah*, hence; (cf. इति *iti*, thus, इव *iva*, as.)
 अतः *atah*, hence. कुतः *kutah*, Whence? अमुतः *amutah*, thence. मत्तः *mattah*, from me.
 अस्मत्तः *asmattah*, from us. भवत्तः *bhavattah*, from your Honour. पूर्वतः *púrvatah*,
 before (in a general local or temporal sense). सर्वतः *sarvatah*, always. अग्रतः *agratah*,
 before, like अग्रे *agre*. अभितः *abhitah*, around, near. उभयतः *ubhayatah*, on both sides.
 परितः *paritah*, all round. ग्रामतः *grámatah*, from the village. अज्ञानतः *ajñánatah*,
 from ignorance.

2. त्र *tra*, locative; originally त्रा *trá*, as in पुरुषत्रा *purushatrá*, amongst men.

तत्र *tatra*, there. यत्र *yatra*, where. कुत्र *kutra*, Where? अत्र *atra*, here. अमुत्र *amutra*,
 there, in the next world. एकत्र *ekatra*, at one place, together. सत्रा *satrá*, with,
 and सत्रं *satram*, with (see सह *saha*).

3. दा *dá*, temporal.

तदा *tadá*, then, and तदानीं *tadáním*. यदा *yadá*, when. कदा *kadá*, When? अन्यदा *anyadá*,
 another time. सर्वदा *sarvadá*, always, at all times. एकदा *ekadá*, at one time.
 सदा *sadá*, always. इदा *idá*, in the Veda, later इदानीं *idáním*, now.

4. तात् *tát*, local.

प्राक्तात् *práktát*, in front.

Frequently after a base in स् *s*:

पुरस्तात् *purastát*, before. अधस्तात् *adharastát*, below. परस्तात् *parastát*, afterwards.
 अधस्तात् *adhastát*, below. उपरिष्ठात् *uparishṭát*, above.

5. था *thá*, modal.

तथा *tathá*, thus. यथा *yathá*, as. सर्वथा *sarvathá*, in every way. उभयथा *ubhayathá*, in
 both ways. अन्यथा *anyathá*, in another way. अन्यतरथा *anyatarathá*, in one of two
 ways. इतरथा *itarathá*, in the other way. वृथा *vṛithá*, vainly(?). Or थं *tham*, in
 कथं *katham*, How? इत्थं *ittham*, thus. Or थथा *tha*, in अथ *atha*, thus.

6. सात् *sát*, effective.

राजसात् *rájasát*, (राज्ञोऽधीनं *rājño 'dhīnam*, dependent on the king.) भस्मसात् *bhasmasát*,
 reduced to ashes. अग्निसात् *agnisát*, reduced to fire.

7. आ *á* and आहि *áhi*, local.

दक्षिणाहि *dakshināhi*, in the South, or दक्षिणा *dakshinā*. उत्तराहि *uttarāhi*, in the North,
 or उत्तरा *uttarā*. अंतरा *antarā* (or ०रं *-ram*, or ०रे *-re*, or ०रेण *-reṇa*), between. पुरा *purá*,
 in the East, in front, formerly, (or पुरः *purah* and पुरस्तात् *purastát*, before.)
 पश्चा *paśchá*, behind, (or पश्चात् *paśchát*.)

Adverbs such as मुधा *mudhá*, in vain, मृषा *mṛishá*, falsely, are instrumental cases of
 obsolete nouns ending in consonants.



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e.g. पचति *pachati*, he cooks; पचते *pachate*, he cooks for himself; यजति *yajati*, he sacrifices; यजते *yajate*, he sacrifices for himself. The same applies to Causals (Pân. 1. 3, 74).

These distinctions, however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek, the right use of the active and middle voices is best learnt by practice. Thus नी *nī*, to lead, is used as Parasmaipada in such expressions as गंडं विनयति *gaṇḍam vinayati**, he carries off a swelling; but as Âtmanepada, in क्रोधं विनयते *krodham vinayate*, he turns away or dismisses wrath; a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules.

Again, in Sanskrit as well as in Greek, some verbs are middle in certain tenses only, but active or middle in others; e.g. Âtm. वर्धते *vardhate*, he grows, never वर्धति *vardhati*; but Aor. अवृधत् *avṛidhat*, Par., or अवर्धिष्ट *avardhishta*, Âtm. he grew. (Pân. 1. 3, 91.)

Others take the Parasmaipada or Âtmanepada according as they are compounded with certain prepositions; e.g. विशति *viśati*, he enters; but निविशति *ni-viśate*, he enters in. (Pân. 1. 3, 17.)

§ 288. Causal verbs are conjugated both in the Parasmaipada and Âtmanepada. Desideratives generally follow the Pada of the simple root (Pân. 1. 3, 62). Denominatives ending in आय *āya* have both forms (Pân. 1. 3, 90). The intensives have two forms: one in य *ya*, which is always Âtmanepada; the other without य *ya*, which is always Parasmaipada.

§ 289. The passive takes the terminations of the Âtmanepada, and prefixes य *yá* to them in the four special or modified tenses. In the other tenses the forms of the passive are, with a few exceptions, the same as those of the Âtmanepada.

§ 290. There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin.

I. Formed from the Special or Modified Base.

	PARASMAIPADA.	ÂTMANEPADA.
The Present (Lat)	भवामि <i>bhávāmi</i>	भवे <i>bhāve</i>
2. The Imperfect (Lan)	अभवं <i>ābhavam</i>	अभवे <i>ābhave</i>
3. The Optative (Lin)	भवेयं <i>bhāveyam</i>	भवेय <i>bhāveya</i>
4. The Imperative (Lot)	भवानि <i>bhāvāni</i>	भवै <i>bhāvai</i>

II. Formed from the General or Unmodified Base.

	PARASMAIPADA.	ÂTMANEPADA.
5. The Reduplicated Perfect (Lit)	बभूव <i>babhúva</i>	बभूवे <i>babhúvé</i>
6. The Periphrastic Perfect (Lit)	चोरयां बभूव <i>chorayám babhúva</i>	चोरयां चक्रे <i>chorayám chak</i>
7. The First Aorist (Lun)	अबोधिषं <i>ābodhisham</i>	अभविषि <i>ābhavishi</i>
8. The Second Aorist (Lun)	अभूवं <i>ābhúvam</i>	असिचे <i>ásiche</i>
9. The Future (Lrit)	भविष्यामि <i>bhavishyāmi</i>	भविष्ये <i>bhavishyé</i>

* Cf. Siddhânta-Kaumudî, ed. Târânâtha, vol. II. p. 250. Colebrooke, Grammar, p. 337.

10. The Conditional (Lṛiṅ)	अभविष्यं <i>ābhaviṣhyam</i>	अभविष्ये <i>ābhaviṣhye</i>
11. The Periphrastic Future (Luṭ)	भवितास्मि <i>bhavitāsmi</i>	भविताहे <i>bhavitāhe</i>
12. The Benedictive (Âśir liṅ)	भूयासं <i>bhūyāsam</i>	भविषीय <i>bhaviṣhīyā</i>
13. The Subjunctive (Leṭ) occurs in the Veda only.		

Signification of the Tenses and Moods.

§ 291. 1. 2. The Present and Imperfect require no explanation. The Imperfect takes the Augment (§ 300), which has always the accent.

3. The principal senses of the Optative are,

- Command ; e.g. त्वं ग्रामं गच्छेः *tvam grāmam gachchheḥ*, thou mayest go, i.e. go thou to the village.
 - Wish ; e.g. भवानिहासीत *bhavān ihāśīta*, Let your honour sit here!
 - Inquiring ; e.g. वेदमधीयीय उत तर्कमधीयीय *vedam adhīyīya, uta tarkam adhīyīya*, Shall I study the Veda or shall I study logic?
 - Supposition (*sambhāvana*) ; e.g. भवेदसौ वेदपारगो ब्राह्मणत्वात् *bhaved asau vedapârago brâhmaṇatvât*, he probably is a student of the Veda, because he is a Brâhman.
 - Condition ; e.g. दंडश्चेन्न भवेत्लौके विनश्येयुरिमाः प्रजाः *daṇḍaś chen na bhavel loke vinaśyeyur imâḥ prajāḥ*, if there were not punishment in the world, the people would perish. यः पठेत् स आप्नुयात् *yaḥ paṭhet sa āpnuyât*, he who studies, will obtain. यद्यद्रोचेत विप्रेभ्यस्तत्तद् दद्यादमत्सरः *yad yad rocheta viprebhyas tat tad dadyâd amatsarah*, whatever pleases the Brâhmans let one give that to them not niggardly.
 - It is used in relative dependent sentences ; e.g. यच्च त्वमेवं कुर्या न श्रद्धये *yach cha tvam evam kuryâ na śraddadhe*, I believed not that thou couldst act thus. यत्नादृशाः कृष्णं निंदेरन्नाश्चर्यं *yat tâdriśâḥ kṛishṇam ninderann âścharyam*, that such persons should revile Kṛishṇa, is wonderful.
4. The Imperative requires no explanation, as far as the second person is concerned ; e.g. तूद *tūda*, Strike! The first and third persons are used in many cases in place of the Optative ; e.g. इच्छामि भवान्भुंक्तां *ichchhâmi bhavān bhuñktām*, I wish your honour may eat.
5. The Reduplicated Perfect denotes something absolutely past.
6. Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i.e. by means of an auxiliary verb.
7. 8. The First and Second Aorists refer generally to time past, and are the common historical tenses in narration. They take the Augment (§ 300).
9. The Future, also called the Indefinite Future ; e.g. देवश्चेद्वर्षिष्यति धान्यं वप्स्यामः *devaś ched varshishyati dhānyam vapsyâmah*, if it rain, we shall sow rice. यावज्जीवमन्नं दास्यति *yāvaj-jīvam annam dâsyati*, as long as life

lasts, he will give food. Under certain circumstances this Future may be used optionally with the Periphrastic Future; e. g. कदा भोक्ता *kadâ bhoktâ* or भोक्ष्यते *bhokshyate*, When will he eat?

10. The Conditional is used, instead of the Optative, if things are spoken of that might have, but have not happened (Pân. III. 3, 139); e. g. सुवृष्टिश्चेदभविष्यत्तदा सुभिक्षमभविष्यत् *svvrishṭiś ched abhavishyat tadâ subhiksham abhavishyat*, if there had been abundant rain, there would have been plenty. The Conditional takes the Augment (§ 300).
11. The Periphrastic or Definite Future; e. g. अयोध्यां श्वः प्रयातासि *ayodhyâm śvaḥ prayâtâsi*, thou wilt to-morrow proceed to Ayodhyâ.
12. The Benedictive is used for expressing not only a blessing, but also a wish in general; e. g. श्रीमान्भूयात् *śrîmân bhūyât*, May he be happy! चिरं जीव्यात् *chiram jîvyât*, May he live long!
13. The Subjunctive occurs in the Veda only.

§ 292. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

CHAPTER VIII.

SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS.

§ 293. Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect, the Optative, and Imperative. This division is very useful, and will be retained with some slight alterations. One and the same root may belong to different classes. Thus भ्राश् *bhrâś*, भ्राश् *bhlâś*, भ्रम् *bhram*, क्रम् *kram*, क्लम् *klam*, तस् *tras*, त्रुट् *trut*, लष् *lash* belong to the Bhû and Div classes; भ्राशते *bhrâśate* or भ्राश्यते *bhrâśyate*, &c. (Pân. III. 1, 70). Again, स्कु *sku*, स्तम् *stambh*, स्तुम् *stumbh*, स्कम् *skambh*, स्कुम् *skumbh* belong to the Su and Krî classes; स्कुनोति *skunoti* or स्कुनाति *skunâti* (Pân. III. 1, 82).

§ 294. The four tenses and moods which require this modification of the root will be called the *Special or Modified Tenses*; the rest the *General or Unmodified Tenses*. Thus the root चि *chi* is changed in the Present, Imperfect, Optative, and Imperative into चिनु *chi-nu*. Hence चिनुमः *chi-nu-máh*, we search; अचिनुम *áchi-nu-ma*, we searched. But the Past Participle चितः *chitáh*, searched, or the Reduplicated Perfect चिच्युः *chichy-úh*, they have searched, without the नु *nu*. We call चि *chi*, the root, चिनु *chinu*, the base of the special tenses.



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4. The Chur class (the tenth with native grammarians, and called by them चुरादि *churádi*, because the first root in their lists is चूर् *chur*, to steal).

a. अय *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, अ *a* is lengthened to आ *ā*.

Ex. दल् *dal*, to cut; दालयति *dāl-āya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, ऋ *ṛi*, लृ *ḷi*, these vowels take Guṇa, while ऋ *ṛi* becomes ईर् *īr*.

Ex. श्लिष् *ślish*, to embrace; श्लेषयति *ślesh-āya-ti*. चूर् *chur*, to steal; चोरयति *chor-āya-ti*. मृष् *mṛish*, to endure; मर्षयते *marsh-āya-te*. कृत् *krīt*, to praise; कीर्तयति *kīrt-āya-ti*.

d. Final इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, and ॠ *ṛī*, take Vṛiddhi.

Ex. ज्रि *jri*, to grow old; ज्राययति *jrāy-āya-ti*. मी *mī*, to walk; माययति *māy-āya-ti*. धृ *dhṛi*, to hold; धारयति *dhār-āya-ti*. पू *pṛī*, to fill; पारयति *pār-āya-ti*.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय *aya* throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. and the Reduplicated Aorist. The accent rests on the first अ *a* of अय *āya*.

II. Second Division.

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नु *nu*, उ *u*, नी *nī*, strengthening of the vowels of these syllables. This strengthening generally takes place by means of Guṇa, but नी *nī* is raised to ना *nā* in the Krî, and न् *n* to न *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base; and *vice versâ*, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

As a rule, the accent falls on the first vowel of strong terminations, or, if the terminations are weak, on the strong base, thus establishing throughout an equilibrium between base and termination.

II *a*. Bases which take नु *nu*, उ *u*, नी *ní*.

§ 298. This first subdivision comprises three classes :

1. The Su class (the fifth class with native grammarians, and called by them स्वादि *svādi*, because the first root in their lists is सु *su*).

नु *nu* is added to the last letter of the root, before strong terminations,
नो *no* before weak terminations.

Ex. सु *su*, to squeeze out ; सुनुमः *su-nu-máh*, 1st pers. plur. Pres.
सुनोमि *su-nó-mi*, 1st pers. sing. Pres.

2. The Tan class (the eighth class with native grammarians, and called by them तनादि *tanādi*, because the first root in their lists is तन् *tan*).

उ *u* is added to the last letter of the root, before strong terminations,
ओ *o* before weak terminations.

Ex. तन् *tan*, to stretch ; तनुमः *tan-u-máh*, 1st pers. plur. Pres.
तनोमि *tan-ó-mi*, 1st pers. sing. Pres.

Note—All verbs belonging to this class end in न् *n*, except one, कृ *kṛi*, करोमि *karomi*, I do.

3. The Krî class (the ninth with native grammarians, and called by them ब्रयादि *kryādi*, because the first root in their lists is क्री *krî*).

नी *ní* is added to the last letter of the root, before strong terminations,
ना *nā* before weak terminations,

न् *n* before strong terminations beginning with vowels.

Ex. क्री *krî*, to buy ; क्रीणीमः *krî-ṇí-máh*, 1st pers. plur. Pres.
क्रीणामि *krî-ṇā-mi*, 1st pers. sing. Pres.
क्रीणन्ति *krî-ṇ-ānti*, 3rd pers. plur. Pres.

II *b*. Bases to which the terminations are joined immediately.

§ 299. The second division comprises three classes :

1. The Ad class (the second class with native grammarians, and called by them अदादि *adādi*, because the first root in their lists is अद् *ad*, to eat).

a. The terminations are added immediately to the last letter of the base ;
and in the contact of vowels with vowels, vowels with consonants,
consonants with vowels, and consonants with consonants, the phonetic
rules explained above (§ 107–145) must be carefully observed.

b. The strong base before the weak terminations takes Guna where
possible (§ 296, 1. *b*).

Ex. लिह् *lih*, to lick : लिहः *lih-máh*, we lick ; लेहि *léh-mi*, I lick ; लेहि *lék-shi*,
thou lickest (§ 127) ; लीढ *līḍhá*, you lick (§ 128) ; अलेद् *áleṭ*, thou lickedst
(§ 128).

The accent is on the first vowel of the terminations, except in case of
weak terminations, when the accent falls on the radical vowel.

2. The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyâdi*, because the first root in their lists is हु *hu*, जुहोति *juhóti*).

a. The terminations are added as in the Ad class.

b. The strong base before the weak terminations takes Guṇa, where possible.

c. The root takes reduplication. (Rules of Reduplication, § 302.)

Ex. हु *hu*, to sacrifice: जुहुमः *ju-hu-máh*, we sacrifice; जुहोमि *ju-hó-mi*, I sacrifice. (Pân. VI. 1, 192.)

The intensive verbs, conjugated in the Parasmaipada, follow this class.

The accent is on the first syllable of the verb, if the terminations are weak, likewise if the terminations are strong, but begin with a vowel. Ex. दधाति *dád dhâti*; दधति *dádhati* (Pân. VI. 1, 189–190). Whether this rule extends to the Optative Âtmanepada is doubtful. We find in the Rig-veda both *dád dhîta* and *dadhîtá*. Prof. Benfey, who at first accentuated *dadhîtá*, now places the accent on the first syllable, like Boehtlingk and Bopp. The Âgama sîyut is, no doubt, avidyamânavat svaravidhau (Pân. III. 1, 3, vârt. 2); but the question is whether *îta* is to be treated as ajâdi, beginning with a vowel, or whether the termination is *ta* with Âgama *î*. I adopt the former view, and see it confirmed by the Pratyudâharana given in VI. 1, 189. For if *yât* of *dad-yât* is no longer ajâdi, then *îta* in *dád-îta* must be ajâdi on the same ground. The reduplicated verbs *bhî*, *hrî*, *bhri*, *hu*, *mad*, *jan*, *dhan*, *daridrâ*, *jâgri* have the Udâtta on the syllable preceding the terminations, if the terminations are weak. Ex. बिभर्ति *bibhârti*, but बिभ्रति *bíbhrati* (Pân. VI. 1, 192).

3. The Rudh class (the seventh class with native grammarians, and called by them रुधादि *rudhâdi*, because the first root in their lists is रुध् *rudh*, रुध्द्वि *runâddhi*, to obstruct).

a. The terminations are added as in the Ad class.

b. Between the radical vowel and the final consonant न् *n* is inserted, which in the strong base before weak terminations is raised to न *na*.

Ex. युज् *yuj*, to join: युञ्जः *yu-ñ-j-máh*, we join; युनज्मि *yu-ná-j-mi*, I join.

The accent falls on न *na*, wherever it appears, unless it is attracted by the augment.

First Division.

Bhû class, with native grammarians, Bhvâdi, I class.

Tud class, — — — Tudâdi, VI class.

Div class, — — — Divâdi, IV class.

Chur class, — — — Churâdi, X class.

Second Division.

Su class, with native grammarians, Svâdi, V class.

Tan class, — — — Tanâdi, VIII class.

Krî class, — — — Kryâdi, IX class.

Ad class, — — — Adâdi, II class.

Hu class, — — — Juhotyâdi, III class.

Rudh class, — — — Rudhâdi, VII class.



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General Rules of Reduplication.

§ 303. The first syllable of a root (i. e. that portion of it which ends with a vowel) is repeated.

बुध् *budh* = बुबुध् *bubudh*. भू *bhū* is exceptional in forming बभू *babhū*. (Pân. VII. 4, 73.)

§ 304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

भिद् *bhid*, to cut, = बिभिद् *bibhid*.

धू *dhū*, to shake, = दुधू *dudhū*.

§ 305. Gutturals are represented in reduplication by their corresponding palatals; ह *h* by ज् *j*. (Pân. VII. 4, 62.)

कुट् *kuṭ*, to sever, = चुकुट् *chukut*.

खन् *khan*, to dig, = चखन् *chakhan*.

गम् *gam*, to go, = जगम् *jagam*.

हस् *has*, to laugh, = जहस् *jahas*.

§ 306. If a root begins with more than one consonant, the first only is reduplicated.

क्रुञ् *kruś*, to shout, = चुक्रुञ् *chukruś*.

क्षिप् *kship*, to throw, = चिक्षिप् *chikship*.

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

स्तु *stu*, to praise, = तुष्टु *tushtu* (§ 103, 1).

स्तन् *stan*, to sound, = तस्तन् *tastan*.

स्पर्ध् *spardh*, to strive, = पस्पर्ध् *paspardh*.

स्था *sthā*, to stand, = तस्था *tasthā*.

श्च्युत् *śchyut*, to drop, = चुश्च्युत् *chuśchyut*.

But स्म *smṛi*, to pine, = सस्मृ *sasmṛi*.

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

गाह् *gāh*, to enter, = जगाह् *jagāh*.

क्री *krī*, to buy, = चिक्री *chikrī*.

सूद् *sūd*, to strike, = सुषूद् *sushūd*.

§ 309. If the radical (not final) vowel is ए *e* or ऐ *ai*, it becomes इ *i*; if it is ओ *o* or औ *au*, it becomes उ *u*.

सेव् *sev*, to worship, = सिषेव् *sishev*.

ढौक् *ḍhauk*, to approach, = डुढौक् *ḍudhauk*.

§ 310. Roots with final ए *e*, ऐ *ai*, ओ *o*, are treated like roots ending in आ *ā*, taking अ *a* in the reduplicative syllable.

धे *dhe*, to feed, = दधौ *dadhau*.

गै *gai*, to sing, = जगौ *jagau*.

शो *śo*, to sharpen, = शशौ *śaśau*.

§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called *Samprasâraṇa*.) Pân. VI. 1, 17.

ROOT.	FIRST PERS. SING. REDUPL. PERF.	WEAK FORM *	WEAKEST FORM †.
यज् <i>yaj</i> = इयान् <i>iyâja</i> , to sacrifice, (for ययान् <i>yayâja</i> .)	इज् <i>ij.</i>	(इज् <i>ij.</i>)	
वच् <i>vach</i> = उवाच <i>uvâcha</i> , to speak.	उच् <i>ûch.</i>	(उच् <i>uch.</i>)	
वद् <i>vad</i> = उवाद <i>uvâda</i> , to say.	उद् <i>ûd.</i>	(उद् <i>ud.</i>)	
वप् <i>vap</i> = उवाप <i>uvâpa</i> , to sow.	उप् <i>ûp.</i>	(उप् <i>up.</i>)	
वञ् <i>vaś</i> = उवाश <i>uvâśa</i> , to wish.	उञ् <i>ûś.</i>	(उञ् <i>uś.</i>)	
वस् <i>vas</i> = उवास <i>uvâsa</i> , to dwell.	उस् <i>ûs.</i>	(उस् <i>us.</i>)	
वह् <i>vah</i> = उवाह <i>uvâha</i> , to carry.	उह् <i>ûh.</i>	(उह् <i>uh.</i>)	
वय् <i>vay</i> ‡ = उवाय <i>uvâya</i> , to weave.	उय् <i>ûy</i> or उव् <i>ûv</i> ||.	(उ <i>u.</i>)	
व्यच् <i>vyach</i> = विव्याच <i>vivyâcha</i> , to surround.	विविच् <i>vivich.</i>	(विच् <i>vich.</i>)	
व्यध् <i>vyadh</i> = विव्याध <i>vivyâdha</i> , to strike.	विविध् <i>vividh.</i>	(विध् <i>vidh.</i>)	
व्यथ् <i>vyath</i> = विव्यथे <i>vivyathé</i> (Pân. VII. 4, 68).	विव्यथ् <i>vivyath.</i>	(व्यथ् <i>vyath.</i>)	
स्वप् <i>svap</i> = सुष्वाप <i>sushvâpa</i> , to sleep.	सुषुप् <i>sushup.</i>	(सुप् <i>sup.</i>)	
श्वि <i>śvi</i> = शुशाव <i>śuśâva</i> , to swell ¶.	शुशू <i>śuśû.</i>	(शू <i>śû.</i>)	
व्ये <i>vye</i> = विव्याय <i>vivyâyâ</i> , to cover.	विवी <i>vivî.</i>	(वी <i>vî.</i>)	
ज्या <i>jyâ</i> = निज्यौ <i>jijyaú</i> , to grow old.	जिजी <i>jijî.</i>	(जी <i>jî.</i>)	
ह्वे <i>hve</i> = जुहाव <i>juhâva</i> , to call (Pân. VI. 1, 33).	जुहू <i>juhû.</i>	(हू <i>hû.</i>)	
प्याय् <i>pyây</i> = पिप्ये <i>pipyé</i> , to grow fat (Pân. VI. 1, 29).	पिपी <i>pipî.</i>	(पी <i>pî.</i>)	
ग्रह् <i>grah</i> = जग्राह <i>jagrâha</i> , to take.	जगृह् <i>jagrîh.</i>	(गृह् <i>grîh.</i>)	
व्रश्च <i>vraśch</i> = वव्रश्च <i>vavráścha</i> , to cut (Pân. VI. 1, 17).	ववृश्च <i>vavriśch.</i>	(वृश्च <i>vriśch.</i>)	
प्रच्छ् <i>prachh</i> = पप्रच्छ <i>paprâchchha</i> , to ask.	पप्रच्छ <i>paprachchh.</i>	(पृच्छ <i>prichchh.</i>)	
भ्रज् <i>bhrajj</i> = बभ्रज् <i>babhrâjja</i> , to fry.	बभ्रज् <i>babhrajj.</i>	(भृज् <i>bhrijj.</i>)	

In the last three verbs the weak form in the reduplicated perfect is protected against *Samprasâraṇa* by the final double consonant. (Pân. I. 2, 5.)

Roots beginning with व *va*, but ending in double consonants, do not change व *va* to उ *u*. Ex. ववृते *vavrité*; ववृधे *vavridhé*.

§ 312. Roots beginning with short अ *a*, and ending in a single consonant, contract अ *a* + अ *a* into आ *â*.

अद् *ad*, to eat, = आद् *âd*.

* The weak forms appear in all persons of the reduplicated perfect where neither Vṛiddhi nor Guṇa is required.

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedictive, the passive, &c.

‡ वय् *vay* is a substitute for वे *ve*, in the reduplicated perfect (Pân. II. 4, 41). If that substitution does not take place, then वे *ve* forms ववौ *vavau*, ववुः *vavuh* (Pân. VI. 1, 40).

|| Pân. VI. 1, 38, 39.

¶ Or शिश्वाय *śiśvâya* (Pân. VI. 1, 30).

§ 313. Roots beginning with short अ *a*, and ending with more than one consonant, prefix आन् *án*. (Pân. VII. 4, 71.)

अर्च *arch* = आनर्च *ánarch*. (Also अञ् *aś* (Su), आनश्चे *ánaśe*.) Pân. VII. 4, 72.

§ 314. The root चृ *ri* forms the base of the reduplicated perfect as चार् *dr*. Other roots beginning with चृ *ri* prefix आन् *án*. (Pân. VII. 4, 71.)

चृज् *rij*, to obtain, = आनृज् *án-rij*. चृध् *ridh*, to thrive, = आनृध् *ánridh*. These roots are treated in fact as if they were अर्च *arch*, अर्थ *ardh*, &c.

§ 315. Roots beginning with इ *i* or उ *u* (not prosodially long), contract इ + इ *i + i* and उ + उ *u + u* into ई *ī* and ऊ *ū*; but if the radical इ *i* or उ *u* take Guṇa or Vṛiddhi, य् *y* and व् *v* are inserted between the reduplicative syllable and the base. (Pân. VI. 4, 78.)

इष् *ish* = ईषतुः *īsh-átuh*, they two have gone.

= इयेष *iy-ésh-a* (Guṇa), I have gone.

उक्ख *ukh* = ऊक्खतुः *úkh-átuh*, they two have withered.

= उवोक्ख *uv-ókh-a* (Guṇa), I have withered.

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect.

Special Rules of Reduplication.

§ 316. So far the process of reduplication would be the same, whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ; viz.

1. In the Reduplicated Perfect, radical चृ *ri*, चृ *rí*, whether final or medial, are represented in reduplication by अ *a*.
2. In the bases of the Hu class, final चृ *ri* and चृ *rí* (they do not occur as medial) are represented in reduplication by इ *i*.

REDUPLICATED PERFECT.

भृ *bhri*, to bear, = बभार *babhára*.

सृ *sri*, to go, = ससार *sasára*.

हृ *hri*, to take, = जहार *jahára*.

HU CLASS. PRESENT, &c.

भृ *bhri* = बिभर्ति *bibhárti*.

सृ *sri* = सिसर्ति *sísarti*.

हृ *hri* = जिहर्ति *jíharti*.

The root चृ *ri*, to go, forms इयर्ति *iy-arti*; पू *prí*, to fill, पिपर्ति *píparti*.

§ 317. The three verbs निज् *nij*, विज् *vij*, and विष् *vish* of the Hu class take Guṇa in the reduplicated syllable. (Pân. VII. 4, 75.)

निज् *nij*, to wash, नेनेक्ति *nénekti*, नेनिक्ते *nenikte*; विज् *vij*, to separate, वेवेक्ति *vévekti*; विष् *vish*, to pervade, वेवेष्टि *véveshti*.

§ 318. The two verbs मा *má*, to measure, and हा *há*, to go, of the Hu class take इ *i* in the reduplicative syllable. (Pân. VII. 4, 76.)

मा *má*, मिमीते *mimíté*; हा *há*, जिहीते *jihíté*.

§ 319. Certain roots change their initial consonant if they are reduplicated.

हन् *han*, to kill, जघान *jaghána*. Likewise in the desiderative जिघांसति *jíghámsati*, and the intensive जंघन्यते *jaṅghanyáte*. (Pân. VII. 3, 55.)

हि *hi*, to send (Su), जिघाय *jigháya*. Likewise in the desiderative जिघीषति *jíghíshati*, and the intensive जेघीयते *jeghíyáte*. (Pân. VII. 3, 56.)



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SECOND DIVISION.

Su, Tan, Krî, Ad, Hu, and Rudh Classes.

PARASMAIPADA.

ÂTMANEPADA.

	Present.	Imperfect.	Optative.	Imperative.	Present.	Imperfect.	Optative.	Imperative.
1.	मि <i>mi</i>	अम् <i>am</i>	यां <i>yām</i>	आनि <i>āni</i>	ए <i>e</i>	इ <i>i</i>	ईय <i>īya</i>	ऐ <i>ai</i>
2.	सि <i>si</i>	ः <i>ḥ</i>	याः <i>yāḥ</i>	हि <i>hi</i> ¹	से <i>se</i>	थाः <i>thāḥ</i>	ईयाः <i>īthāḥ</i>	स्व <i>sva</i>
3.	ति <i>ti</i>	त् <i>t</i>	यात् <i>yāt</i>	तु <i>tu</i>	ते <i>te</i>	त <i>ta</i>	ईत <i>īta</i>	तां <i>tām</i>
1.	वः <i>vah</i>	व <i>va</i>	याव <i>yāva</i>	आव <i>āva</i>	वहे <i>vahe</i>	वहि <i>vahi</i>	ईवहि <i>īvahi</i>	आवहै <i>āvahai</i>
2.	यः <i>thah</i>	तं <i>tam</i>	यातं <i>yātam</i>	तं <i>tam</i>	आथे <i>āthe</i>	आथां <i>āthām</i>	ईयाथां <i>īyāthām</i>	आथां <i>āthām</i>
3.	तः <i>tah</i>	तां <i>tām</i>	यातां <i>yātām</i>	तां <i>tām</i>	आते <i>āte</i>	आतां <i>ātām</i>	ईयातां <i>īyātām</i>	आतां <i>ātām</i>
1.	मः <i>mah</i>	म <i>ma</i>	याम <i>yāma</i>	आम <i>āma</i>	महे <i>mahe</i>	महि <i>mahi</i>	ईमहि <i>īmahi</i>	आमहै <i>āmahai</i>
2.	थ <i>tha</i>	त <i>ta</i>	यात <i>yāta</i>	त <i>ta</i>	ध्वे <i>dhve</i>	ध्वं <i>dhvam</i>	ईध्वं <i>īdhvam</i>	ध्वं <i>dhvam</i>
3.	अंति <i>anti</i> ²	अन् <i>an</i> ³	युः <i>yuh</i>	अंतु <i>antu</i> ²	अते <i>ate</i>	अत <i>ata</i>	ईरन् <i>īran</i>	अतां <i>atām</i>

The terminations enclosed in squares are the weak, i. e. unaccented terminations which require strengthening of the base.

Note 1—When हि *hi* is added immediately to the final consonant of a root (in the Ad, Rudh, or Hu classes), it is changed to धि *dhi* (Pân. VI. 4, 101. See No. 162). The verb हु *hu*, though ending in a vowel, takes धि *dhi* instead of हि *hi*, for the sake of euphony. (Pân. VI. 4, 101.)

Krî verbs ending in consonants form the 2nd pers. sing. imp. in आन *āna*. (See No. 155. Pân. III. 1, 83.)

In the 2nd pers. sing. imp. Parasm. verbs of the Su and Tan classes take no termination, except when उ *u* is preceded by a conjunct consonant. (See No. 177.)

Note 2—In the 3rd pers. plur. pres. and imper. Parasm. verbs of the Hu class and अभ्यस्त *abhyasta*, i. e. reduplicated bases, take अति *ati* and अतु *atu*.

Note 3—In the 3rd pers. plur. imp. Parasm. verbs of the Hu class, reduplicated bases, and विद् *vid*, to know, take उः *uḥ*, before which, verbs ending in a vowel, require Guṇa. उः *uḥ* is used optionally after verbs in आ *ā*, and after द्विष् *dvish*, to hate. (Pân. III. 4, 109–112.)

§ 322. By means of these terminations the student is able to form the Present, Imperfect, Optative, and Imperative in the Parasmaipada and Âtmanepade of all regular verbs in Sanskrit; and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above, according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods, both in the Parasmaipada and Âtmanepada. Some verbs, however, are irregular in the formation of their base; these must be learnt from the Dhâtupâṭha.

ROOT.	VERBAL BASE.	अमि <i>ami</i>	सि <i>si</i>	ति <i>ti</i>	अवः <i>avah</i>	यः <i>thah</i>	तः <i>tah</i>	अमः <i>amah</i>	य <i>tha</i>	न्ति <i>nti</i>
First Division.										
भू <i>bhū</i>	भव <i>bhava</i>	भवामि <i>bhāvāmi</i>	भवसि <i>bhāvasi</i>	भवति <i>bhāvati</i>	भवावः <i>bhāvāvah</i>	भवयः <i>bhāvathah</i>	भवतः <i>bhāvatah</i>	भवामः <i>bhāvāmah</i>	भवय <i>bhāvatha</i>	भवन्ति <i>bhāvanti</i>
तुद् <i>tud</i>	तुद <i>tuda</i>	तुदामि <i>tudāmi</i>	तुदसि <i>tudāsi</i>	तुदति <i>tudāti</i>	तुदावः <i>tudāvah</i>	तुदयः <i>tudathah</i>	तुदतः <i>tudatah</i>	तुदामः <i>tudāmah</i>	तुदय <i>tudatha</i>	तुदन्ति <i>tudanti</i>
दीव् <i>dīv</i>	दीव्य <i>dīvyā</i>	दीव्यामि <i>dīvyāmi</i>	दीव्यसि <i>dīvyasi</i>	दीव्यति <i>dīvyati</i>	दीव्यावः <i>dīvyāvah</i>	दीव्ययः <i>dīvyathah</i>	दीव्यतः <i>dīvyatah</i>	दीव्यामः <i>dīvyāmah</i>	दीव्यय <i>dīvyatha</i>	दीव्यन्ति <i>dīvyanti</i>
चुर <i>chur</i>	चोरय <i>choraya</i>	चोरयामि <i>choráyāmi</i>	चोरयसि <i>choráyasi</i>	चोरयति <i>choráyati</i>	चोरयावः <i>choráyāvah</i>	चोरययः <i>choráyathah</i>	चोरयतः <i>choráyatah</i>	चोरयामः <i>choráyāmah</i>	चोरयय <i>choráyatha</i>	चोरयन्ति <i>choráyanti</i>
Second Division.										
		मि <i>mi</i>	सि <i>si</i>	ति <i>ti</i>	वः <i>vah</i>	यः <i>thah</i>	तः <i>tah</i>	मः <i>mah</i>	य <i>tha</i>	अन्ति <i>anti</i>
सु <i>su</i>	सुनु सुनो <i>sunu suno</i>	सुनोमि <i>sunómi</i>	सुनोषि <i>sunóshi</i>	सुनोति <i>sunóti</i>	सुनुवः ¹ <i>sunuváh</i>	सुनुयः <i>sunutháh</i>	सुनुतः <i>sunutáh</i>	सुनुमः ² <i>sunumáh</i>	सुनुय <i>sunuthá</i>	सुनुवन्ति <i>sunuvánti</i>
तन् <i>tan</i>	तनु तनो <i>tannu tano</i>	तनोमि <i>tanómi</i>	तनोषि <i>tanóshi</i>	तनोति <i>tanóti</i>	तनुवः ³ <i>tanuváh</i>	तनुयः <i>tanutháh</i>	तनुतः <i>tanutáh</i>	तनुमः ⁴ <i>tanumáh</i>	तनुय <i>tanuthá</i>	तनुवन्ति <i>tanuvánti</i>
क्री <i>krī</i>	क्रीणी क्रीणा क्रीण् <i>krínā krínā krín</i>	क्रीणामि <i>krínāmi</i>	क्रीणसि <i>krínāsi</i>	क्रीणाति <i>krínāti</i>	क्रीणीवः <i>krínāváh</i>	क्रीणीयः <i>krínītháh</i>	क्रीणीतः <i>krínītáh</i>	क्रीणीमः <i>krínīmáh</i>	क्रीणीय <i>krínīthá</i>	क्रीणन्ति <i>krínānti</i>
अद् <i>ad</i>	अद् अद् <i>ad ad</i>	अमि <i>ádmī</i>	अत्सि <i>átsti</i>	अस्ति <i>ástti</i>	अद्वः <i>adváh</i>	अत्यः <i>attháh</i>	अत्तः <i>attáh</i>	अमः <i>admáh</i>	अत्य <i>atthá</i>	अदन्ति <i>adánti</i>
हु <i>hu</i>	जुहु जुहो <i>juhū juho</i>	जुहोमि <i>juhómi</i>	जुहोषि <i>juhóshi</i>	जुहोति <i>juhóti</i>	जुहुवः <i>juhuváh</i>	जुहुयः <i>juhutháh</i>	जुहुतः <i>juhutáh</i>	जुहुमः <i>juhumáh</i>	जुहुय <i>juhuthá</i>	जुहुवन्ति ⁵ <i>juhuvánti</i>
रु <i>rudh</i>	रुं रुण् <i>rudh runadh</i>	रुणामि <i>runādhmi</i>	रुणसि <i>runātsi</i>	रुणाद्दि <i>runāddhi</i>	रुंश्चः <i>rundhváh</i>	रुंश्चः <i>runddháh</i>	रुंश्चः <i>runddháh</i>	रुंश्चः <i>rundhmáh</i>	रुंश्च <i>runddhá</i>	रुंश्चन्ति <i>rundhánti</i>

1 Or सुन्वः *sunváh*. See No. 139.2 Or सुन्मः *sunmáh*.3 Or तन्वः *tanváh*.4 Or तन्मः *tanmáh*.

5 See § 321, note 2.

PARASMAIPADA.

Imperfect.

ROOT.	VERBAL BASE.	स m	: h	त् t	अव ava	तं tam	तां tām	अम ama	त ta	न् n
भू bhū	भव bhava	अभवं ābhavam	अभवः ābhavaḥ	अभवत् ābhavat	अभवाव ābhavāva	अभवतं ābhavatam	अभवतां ābhavatām	अभवाम् ābhavāma	अभवत ābhavata	अभवन् ābhavan
तुद् tud	तुद tuda	अतुदं ātudam	अतुदः ātudaḥ	अतुदत् ātudat	अतुदाव ātudāva	अतुदतं ātudatam	अतुदतां ātudatām	अतुदाम् ātudāma	अतुदत ātudata	अतुदन् ātudan
दिद् dīv	दीव्य dīvya	अदीव्यं ādīvyam	अदीव्यः ādīvyah	अदीव्यत् ādīvyat	अदीव्याव ādīvyāva	अदीव्यतं ādīvyatam	अदीव्यतां ādīvyatām	अदीव्याम् ādīvyāma	अदीव्यत ādīvyata	अदीव्यन् ādīvyan
चुर chur	चोरय choraya	अचोरयं āchorayam	अचोरयः āchorayah	अचोरयत् āchorayat	अचोरयाव āchorayāva	अचोरयतं āchorayatam	अचोरयतां āchorayatām	अचोरयाम् āchorayāma	अचोरयत āchorayata	अचोरयन् āchorayan
	Second Division.	अं am	: h	त् t	व va	तं tam	तां tām	म ma	त ta	अन् an
सु su	सुनु सुनो sunu suno	असुनवं āsunavam	असुनोः āsunoḥ	असुनोत् āsunot	असुनुव ¹ āsunuva	असुनुतं āsunutam	असुनुतां āsunutām	असुनुम ² āsunuma	असुनुत āsunuta	असुन्वन् āsunvan
तन् tan	तनु तनो tanu tano	अतनवं ātanavam	अतनोः ātanoḥ	अतनोत् ātanot	अतनुव ³ ātanuva	अतनुतं ātanutam	अतनुतां ātanutām	अतनुम ⁴ ātanuma	अतनुत ātanuta	अतन्वन् ātanvan
क्री krī	क्रीणी क्रीणा क्रीण् krīṇī krīṇā krīṇ	अक्रीणां ākrīṇām	अक्रीणाः ākrīṇāḥ	अक्रीणात् ākrīṇāt	अक्रीणीव ākrīṇāva	अक्रीणीतं ākrīṇītam	अक्रीणीतां ākrīṇītām	अक्रीणीम् ākrīṇīma	अक्रीणीत ākrīṇīta	अक्रीणन् ākrīṇan
अद् ad	अद् अद् ad ad	आदं ⁵ ādam	आदः ādaḥ	आदत् ādat	आद्व ādva	आद्वं āttam	आद्वतां āttām	आद्वम् ādma	आद्व ātta	आदन् ādan
हु hu	जुहु जुहो juhu juho	अजुहवं ājuhavam	अजुहोः ājukoḥ	अजुहोत् ājuhot	अजुहुव ājuhuva	अजुहुतं ājuhutam	अजुहुतां ājuhutām	अजुहुम ājuhuma	अजुहुत ājuhuta	अजुहवुः ⁶ ājuhavuh
रुद् rudh	रुंथ रुण्थ rundh ruṇadh	अरुणथं ārūṇadham	अरुणत् ⁷ ārūṇat	अरुणत् ārūṇat	अरुंथ्व ārundhva	अरुंथ्वं ārunddham	अरुंथ्वतां ārunddhām	अरुंथ्वम् ārundhma	अरुंथ्व ārunddha	अरुंथ्वन् ārundhan



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PARASMAIPADA.

Imperative.

ROOT.	VERBAL BASE.	PARASMAIPADA. Imperative.									
	First Division.	अनि āni	—	तु tu	अव ava	तं tam	तां tām	अम ama	त ta	न्तु ntu	
भृ bhṛ	भव bhava	भवानि bhāvāni	भव bhāva	भवतु bhāvatu	भवाव bhāvāva	भवतं bhāvātam	भवतां bhāvātām	भवाम bhāvāma	भवत bhāvata	भवंतु bhāvāntu	
तुद् tud	तुद tuda	तुदानि tudāni	तुद tudā	तुदतु tudātu	तुदाव tudāva	तुदतं tudātām	तुदतां tudātām	तुदाम tudāma	तुदत tudāta	तुदंतु tudāntu	
दिव् div	दीव्य dīvya	दीव्यानि dīvyāni	दीव्य dīvyā	दीव्यतु dīvyatu	दीव्याव dīvyāva	दीव्यतं dīvyātam	दीव्यतां dīvyātām	दीव्याम dīvyāma	दीव्यत dīvyata	दीव्यंतु dīvyāntu	
चुर् chur	चोरय choraya	चोरयानि chōrayāni	चोरय chōrayā	चोरयतु chōrayatu	चोरयाव chōrayāva	चोरयतं chōrayātam	चोरयतां chōrayātām	चोरयाम chōrayāma	चोरयत chōrayata	चोरयंतु chōrayāntu	
	Second Division.	अनि āni	हि hi	तु tu	आव āva	तं tam	तां tām	आम āma	त ta	अंतु antu	
सु su	सुनु सुनो sunu suno	सुनवानि sunāvāni	सुनु ¹ sunú	सुनोतु sunótu	सुनवाव sunāvāva	सुनुतं sunutām	सुनुतां sunutām	सुनवाम sunāvāma	सुनुत sunutá	सुनुवंतु sunuvāntu	
तन् tan	तनु तनो tanu tano	तनवानि tanāvāni	तनु tanú	तनोतु tanótu	तनवाव tanāvāva	तनुतं tanutām	तनुतां tanutām	तनवाम tanāvāma	तनुत tanutá	तनुवंतु tanuvāntu	
क्री krī	क्रीणी क्रीणा क्रीण krīṇā krīṇā krīṇ	क्रीणानि krīṇāni	क्रीणीहि ² krīṇāhī	क्रीणतु krīṇātu	क्रीणाव krīṇāva	क्रीणीतं krīṇītām	क्रीणीतां krīṇītām	क्रीणाम krīṇāma	क्रीणीत krīṇātá	क्रीणींतु krīṇāntu	
अद् ad	अद् अद् ad ad	अदानि ádāni	अद्धि ³ addhī	अद्तु áttu	अदाव ádāva	अत्तं attām	अत्तां attām	अदाम ádāma	अद्त attá	अदंतु adāntu	
हु hu	जुहु जुहो juhu juho	जुहवानि juhāvāni	जुहुधि ⁴ juhudhī	जुहोतु juhótu	जुहवाव juhāvāva	जुहुतं juhutām	जुहुतां juhutām	जुहवाम juhāvāma	जुहुत juhutá	जुहुवंतु ⁵ juhuvāntu	
रुध् rudh	रुध् रुणध् rudh runadh	रुणधानि runādhāni	रुद्धि ³ runddhī	रुण्डु runḍu	रुणधाव runādhāva	रुद्धं runddhām	रुद्धां runddhām	रुणधाम runādhāma	रुद्ध runddhá	रुद्धंतु runddhāntu	

ÂTMANEPA DA.

VERBAL BASE.

Imperfect.

First Division.		इ i	याः tháh	त ta	अवहि avahi	इयां ithám	इतां itám	अमहि amahi	ध्वं dhvam	न्त nta
भू	bhú	अभवे	अभवथाः	अभवत	अभववहि	अभवेयां	अभवेतां	अभवामहि	अभवध्वं	अभवन्त
भुह्	bhava	ábhave	ábhavatháh	ábhavata	ábhavávahi	ábhavethám	ábhavetám	ábhavámahi	ábhavadhvam	ábhavanta
तुह्	tud	अतुदे	अतुदथाः	अतुदत	अतुदावहि	अतुदेयां	अतुदेतां	अतुदामहि	अतुदध्वं	अतुदन्त
तुद	tuda	átude	átudatháh	átudata	átudávahi	átudethám	átudetám	átudámahi	átudadvham	átudanta
दीव्	div	अदीव्ये	अदीव्यथाः	अदीव्यत	अदीव्यावहि	अदीव्येयां	अदीव्येतां	अदीव्यामहि	अदीव्यध्वं	अदीव्यन्त
दीव्य	divya	ádvye	ádvyatháh	ádvyata	ádvyávahi	ádvyethám	ádvyetám	ádvyámahi	ádvyadvham	ádvyanta
चुर	chur	अचोरये	अचोरयथाः	अचोरयत	अचोरयावहि	अचोरयेयां	अचोरयेतां	अचोरयामहि	अचोरयध्वं	अचोरयन्त
चुराय	choraya	áchoraye	áchorayatháh	áchorayata	áchorayávahi	áchorayethám	áchorayetám	áchorayámahi	áchorayadvham	áchorayanta
Second Division.		इ i	याः tháh	त ta	वहि vahi	आयां áthám	आतां átám	महि mahi	ध्वं dhvam	अत ata
सु	su	असुन्वि	असुनुथाः	असुनुत	असुनुवहि ¹	असुन्वायां	असुन्वातां	असुनुमहि ²	असुनुध्वं	असुन्वत
सु	sunu	ásunvi	ásunutháh	ásunuta	ásunuvahi	ásunvátthám	ásunvátám	ásunumahi	ásunudhvam	ásunvata
तन्	tan	अतन्वि	अतनुथाः	अतनुत	अतनुवहि ³	अतन्वायां	अतन्वातां	अतनुमहि ⁴	अतनुध्वं	अतन्वत
तन्	tanu	átanyi	átanutháh	átanuta	átanuvahi	átanvátthám	átanvátám	átanumahi	átanudhvam	átanvata
क्री	krí	अक्रीणि	अक्रीणीयाः	अक्रीणीत	अक्रीणीवहि	अक्रीणायां	अक्रीणातां	अक्रीणीमहि	अक्रीणीध्वं	अक्रीणत
क्री	kríná	ákríni	ákrínátháh	ákrínáta	ákrínávahi	ákrínátthám	ákrínátám	ákrínámahi	ákrínádhvam	ákrínata
अद्	ad	आदि	आत्थाः	आत्त	आद्वहि	आदायां	आदातां	आमहि	आद्ध्वं	आदत
अद्	ad	ádi	áttháh	átta	ádvhahi	ádátthám	ádátám	ádmahi	áddhvam	ádata
जुहु	juhu	अजुह्वि	अजुहुयाः	अजुहुत	अजुहुवहि	अजुह्वायां	अजुह्वातां	अजुहुमहि	अजुहुध्वं	अजुह्वत
जुहु	juhu	ájuhvi	ájuhutháh	ájuhuta	ájuhuvahi	ájuhvátthám	ájuhvátám	ájuhumahi	ájuhudhvam	ájuhvata
रुध्	rudh	अरुंधि	अरुन्धाः	अरुन्ध	अरुन्ध्वहि	अरुन्धायां	अरुन्धातां	अरुन्धमहि	अरुन्ध्वं	अरुन्धत
रुध्	rudh	árundhi	árunddháh	árunddha	árundhvahi	árunddhátthám	árunddhátám	árundhmahi	árundddhvam	árundhata



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Â T M A N E P A D A.

Imperative.

Root.	VERBAL BASE.	Imperative.								
	First Division.	ए e	स्व sva	तां tām	अवहै avahai	इयां ithām	इतां itām	अमहै amahai	ध्वं dhvam	नां ntām
भू bhū	भव bhava	भवै bhāvai	भवस्व bhāvasva	भवतां bhāvatām	भवावहै bhāvāvahai	भवेयां bhāvetām	भवेतां bhāvetām	भवामहै bhāvāmahai	भवध्वं bhāvadhvam	भवतां bhāvantām
तुद् tud	तुद tuda	तुदै tudai	तुदस्व tudāsva	तुदतां tudātām	तुदावहै tudāvahai	तुदेयां tudéthām	तुदेतां tudétām	तुदामहै tudāmahai	तुदध्वं tudádhvam	तुदतां tudántām
दिव् div	दीव्य divya	दीव्यै divyai	दीव्यस्व divyasva	दीव्यतां divyatām	दीव्यावहै divyāvahai	दीव्येयां divyethām	दीव्येतां divyetām	दीव्यामहै divyāmahai	दीव्यध्वं divyadhvam	दीव्यतां divyantām
चुर chur	चोरय choraya	चोरयै choráyai	चोरयस्व choráyasva	चोरयतां choráyatām	चोरयावहै choráyāvahai	चोरयेयां choráyethām	चोरयेतां choráyetām	चोरयामहै choráyāmahai	चोरयध्वं choráyadhvam	चोरयतां choráyantām
	Second Division.	रे ai	स्व sva	तां tām	आवहै avahai	आयां áthām	आतां átām	आमहै amahai	ध्वं dhvam	अतां atām
सु su	सुनु सुनो sunu suno	सुनवै sunávai	सुनुष्व sunushvā	सुनुतां sunutām	सुनवावहै sunāvāvahai	सुन्वायां sunvāthām	सुन्वतां sunvātām	सुनवामहै sunávāmahai	सुनुध्वं sunudhvām	सुन्वतां sunvātām
तन् tan	तनु तनो tanu tano	तनवै tanávai	तनुष्व tanushvā	तनुतां tanutām	तनवावहै tanāvāvahai	तन्वायां tanvāthām	तन्वतां tanvātām	तनवामहै tanávāmahai	तनुध्वं tanudhvām	तन्वतां tanvātām
क्री krī	क्रीणी क्रीणा क्रीण krīṇā krīṇā krīṇ	क्रीणै krīṇai	क्रीणीष्व krīṇāshvā	क्रीणीतां krīṇītām	क्रीणावहै krīṇāvahai	क्रीणायां krīṇāthām	क्रीणतां krīṇātām	क्रीणामहै krīṇāmahai	क्रीणीध्वं krīṇādhvām	क्रीणतां krīṇātām
अद् ad	अद् अद् ad ad	अदै ádai	अस्व atsvā	अत्तां attām	अदावहै ádāvahai	अदायां adāthām	अदातां adātām	अदामहै ádāmahai	अद्धं addhvām	अदातां adātām
हु hu	जुहु जुहो juhu juho	जुहवै júhavai	जुहुष्व juhushvā	जुहुतां juhutām	जुहवावहै júhavāvahai	जुह्वायां júhvāthām	जुह्वातां júhvātām	जुहवामहै júhavāmahai	जुहुध्वं juhudhvām	जुह्वातां júhvatām
रुध् rudh	रुंथ रुणथ् rundh runadh	रुण्यै runádhai	रुंस्व runtsvā	रुंद्धां runddhām	रुणथावहै runádthāvahai	रुंथायां rundhāthām	रुंथातां rundhātām	रुणथामहै runádthāmahai	रुंद्धं runddhvām	रुंथतां rundhātām

CHAPTER X.

GENERAL OR UNMODIFIED TENSES.

§ 323. In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses; and the distinguishing features, the inserted नु *nu*, उ *u*, नी *nī*, &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs of the Chur class preserve their अय *áya* throughout, except in the Aorist and Benedictive.

Reduplicated Perfect.

§ 324. The root in its primitive state is reduplicated. The rules of reduplication have been given above. (§ 302-319.)

§ 325. The Reduplicated Perfect can be formed of all verbs, except

1. Monosyllabic roots which begin with any vowel prosodially long but अ *a* or आ *á*: such as ईड् *íd*, to praise; एध् *edh*, to grow; इध् *indh*, to light; उद् *und*, to wet.
2. Polysyllabic roots, such as चकास् *chakás*, to be bright.
3. Verbs of the Chur class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives.

§ 326. Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition. (§ 340.)

So do likewise दय् *day*, to pity, &c., अय् *ay*, to go, आस् *ás*, to sit down (Pân. III. I, 37), कास् *kás*, to cough (Pân. III. I, 35); also काश् *kás*, to shine (Sâr.); optionally उष् *ush*, to burn, (ओषां *oshám*), विद् *vid*, to know, (विदां *vidám*), जागृ *jágrī*, to wake, (जागरां *jágarám*, Pân. III. I, 38); and, after taking reduplication, भी *bhī* (बिभयां *bibhayám*), ह्री *hrī* (जिह्यां *jihrayám*), भृ *bhri* (बिभरां *bibharám*), and हु *hu* (जुहवां *juhavám*, Pân. III. I, 39).

The verb ऊर्णु *úrnu*, to cover, although polysyllabic, allows only of ऊर्णुनाव *urnunáva* as its Perfect.

चृछ् *richh*, to fail, although its base in the Perfect ends in two consonants, forms only आनच्छ *ánarchchha*. It is treated, in fact, as if अर्छ् *archchh*. (§ 313.)

Terminations of the Reduplicated Perfect.

SINGULAR.

1.	अ <i>a</i>	ए <i>e</i>
2.	इथ <i>itha</i>	इषे <i>ishe</i>
3.	अ <i>a</i>	ए <i>e</i>

DUAL.	
1. इव <i>iva</i>	इवहे <i>ivahe</i>
2. अथुः <i>athuh</i>	आथे <i>âthe</i>
3. अतुः <i>atuh</i>	आते <i>âte</i>
PLURAL.	
1. इम <i>ima</i>	इमहे <i>imahe</i>
2. अ <i>a</i>	इध्वे <i>idhve</i> or इद्वे <i>idhve</i>
3. उः <i>uh</i>	इरे <i>ire</i>

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial इ *i* of certain terminations will be given below.

§ 327. The accent falls on the terminations in the Parasmaipada and Âtmanepada, except in the *three persons singular Parasmaipada*. In these the accent falls on the root, which therefore is strengthened according to the following rules :

1. Vowels capable of Guṇa, take Guṇa throughout the singular, if followed by one consonant.

भिद् *bhid*, बिभेद् *bibhéd-a*, बिभेदिय *bibhéd-itha*, बिभेद् *bibhéd-a*.

बुध् *budh*, बुबोध *bubódh-a*, बुबोधिय *bubódh-itha*, बुबोध *bubódh-a*.

But जीव् *jív*, a long medial vowel not being liable to Guṇa, forms जिजीव *jijív-a*, जिजीविय *jijív-itha*, जिजीव *jijív-a*.

2. Final vowels take Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

नी *nî*, निनाय *nináy-a* or निनय *nináy-a*, निनेथ *ninétha* or निनयिय *nináy-itha*, निनाय *nináy-a*.

3. अ *a* if followed by a single consonant, takes Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

हन् *han*, जघान *jaghán-a* or जघन *jaghán-a*, जघनिय *jaghán-itha*, जघान *jaghán-a*.

Note—If the second person singular Parasmaipada is formed by थ *tha*, the accent falls on the root; if with इथ *itha*, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guṇa, विज् *vi*, विवेज *vivéja*, but विविजिय *vivijitha*. (Pân. 1. 2, 2; 3.)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Âtmanepada. Here the following rules must be observed :

1. Roots like पत् *pat*, i. e. roots in which अ *a* is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with व् *v*, and



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Roots ending in उ *u*, ऊ *ū*, change these vowels always into उव् *uv*.

Most roots ending in चृ *ṛi*, change the vowel to अर् *ar* (Pân. VII. 4, 11).
गृ *grī*, जगरतुः *jagarátuh**.

नी *nī*, निन्यिव *niny-ivá*, we two have led. श्रि *śri*, शिश्रियिव *śisriy-ivá*, we two have gone. कृ *kṛi*, चक्रयुः *chakr-áthuh*, you two have done. स्तृ *strī*, तस्तरयुः *tastar-áthuh*, you two have spread. यु *yu*, युयुवयुः *yuyuv-áthuh*, you two have joined. स्तु *stu*, तुष्टुवयुः *tushtuv-áthuh*, you two have praised. कृ *kṛī*, चक्रयुः *chakar-áthuh*, you two have scattered.

CHAPTER XI.

THE INTERMEDIATE इ i.

§ 331. Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इ *i*, which in the Reduplicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which *require, allow, or prohibit* the insertion of this इ *i* form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and, so far, the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इ *i* between base and termination; and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इ *i* than (as has been done in § 326) to represent the इ *i* as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इ *i* has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इ *i* is not employed, instead of defining the cases in which it *must* or *may* be inserted.

One termination only, that of the 3rd pers. plur. Perf. Âtm., इरे *ire*, keeps the intermediate इ *i* under all circumstances. In the Veda, however, this इ *i*, too, has not yet become fixed, and is occasionally omitted; e. g. दुदुहे *duduh-ré*.

* In शृ *śṛī*, दृ *dṛī*, and पृ *pṛī* a further shortening may take place; शशरतुः *śaśarátuh* being shortened to शश्रतुः *śaśrátuh*, &c. (Pân. VII. 4, 12.)

Let it be remembered then, that there are three points to be considered :

1. When is it *necessary* to omit the इ i ?
2. When is it *optional* to insert or to omit the इ i ?
3. When is it *necessary* to insert the इ i ?

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is *necessary* to omit the इ i. Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इ i may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इ i is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Pânini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इ i authorities differ; that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

§ 332. Taking as the starting-point the general axiom (Pân. VII. 2, 35) that every termination beginning originally with a consonant (except य् y) takes the इ i, which we represent as a portion of the termination, we proceed to state the exceptions, i. e. the cases in which the इ i must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

The following verbs, which have been carefully collected by native grammarians (Pân. VII. 2, 10), are not allowed to take the intermediate इ i in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य् y). (Note—The reduplicated perfect and its participle in वस् vas are not affected by these rules; see § 334.)

1. All monosyllabic roots ending in आ ā.
2. All monosyllabic roots ending in इ i, except स्मि śmi, to attend (21, 31)*; श्वि śvi, to grow (23, 41). (Note—स्मि smi, to laugh, must take इ i in the Desiderative. Pân. VII. 2, 74.)
3. All monosyllabic roots ending in ई ī, except डी ḍī, to fly (22, 72; 26, 26. *anudātta*), and शी śī, to rest (24, 22).
4. All monosyllabic roots ending in उ u, except यु yu, to mix (24, 23; not 31, 9); रु ru, to sound (24, 24); नु nu, to praise (24, 26; 28, 104?); क्षु kshu, to sound (24, 27); क्शु kshnu, to sharpen (24, 28). स्रु sru, to flow (24, 29), takes इ i in Parasmaipada (Pân. VII. 2, 36). (Note—स्तु stu, to praise, and सु su, to pour, take इ i in the First Aorist Parasmaipada. Pân. VII. 2, 72.)

* These figures refer to the Dhâtupâṭha in Westergaard's *Radices Linguae Sanscritæ*, 1841.

5. All monosyllabic roots ending in चृ *ri*, except वृ *vri*, to choose (31, 38).

Important exception : in the Fut. and Cond. in स्य *syā*, all verbs in चृ *ri* take इ *i* (Pân. VII. 2, 70).

सृ *svri*, to sound, may take इ *i* (Pân. VII. 2, 44). भृ *bhri*, to carry, may take इ *i* in the Desider. (Pân. VII. 2, 49). दृ *dri*, to regard, धृ *dhri*, to hold, and चृ *ri*, to go, take इ *i* in the Desider. (Pân. VII. 2, 74, 75).

In the Benedictive and First Aorist Âtmanepada verbs ending in चृ *ri* and beginning with a conjunct consonant may take इ *i* (Pân. VII. 2, 43).

6. All monosyllabic roots ending in ए *e*, ऐ *ai*, ओ *o*.

Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels ऊ *ū* and चृ *ri*, must not take इ *i*.

7. Of roots ending in क् *k*, शक् *śak*, to be able (26, 78; 27, 15).
8. Of roots ending in च् *ch*, पच् *pach*, to cook (23, 27); वच् *vach*, to speak (24, 55); मुच् *much*, to loose (28, 136); सिच् *sich*, to sprinkle (28, 140); रिच् *rich*, to leave (29, 4); विच् *vich*, to separate (29, 5).
9. Of roots ending in छ् *chh*, प्रच्छ् *prachh*, to ask (28, 120). It must take इ *i* in the Desider. (Pân. VII. 2, 75).
10. Of roots ending in ज् *j*, संज् *svañj*, to embrace (23, 7); त्यज् *tyaj*, to leave (23, 17); संज् *sañj*, to adhere (23, 18); भज् *bhaj*, to worship (23, 29); रज् *rañj*, to colour (23, 30; 26, 58); यज् *yaj*, to sacrifice (23, 33); निज् *nij*, to clean (25, 11); विज् *vij*, to separate (25, 12; not 28, 9, or 29, 23); [Kâś. मृज् *mrij*]; युज् *yuḥ*, to meditate (26, 68), to join (29, 7); सृज् *srij*, to let off (26, 69; 28, 121); भ्रज् *bhraj*, to bake (28, 4, except Desider.); मज्ज् *majj*, to dip (28, 122); रुज् *ruj*, to break (28, 123); भुज् *bhuḥ*, to bend (28, 124), to protect (29, 17); भञ्ज् *bhañj*, to break (29, 16).
11. Of roots ending in द् *d*, हद् *had*, to evacuate (23, 8); स्कन्द् *skand*, to step (23, 10); अद् *ad*, to eat (24, 1); पद् *pad*, to go (26, 60); खिद् *khid*, to be distressed, &c. (26, 61; 28, 142; 29, 12); विद् *vid*, to be (26, 62); सिद् *sviḍ*, to sweat (26, 79); तुद् *tud*, to strike (28, 1); नुद् *nud*, to push (28, 2; 28, 132); सद् *sad*, to droop (28, 133); शद् *śad*, to perish (28, 134); विद् *vid*, to find (28, 138; 29, 13; not 24, 56); भिद् *bhid*, to cut (29, 2); छिद् *chhid*, to divide (29, 3); क्षुद् *kshud*, to pound (29, 6).
12. Of roots ending in ध् *dh*, बुध् *budh*, to know (26, 63); युध् *yudh*, to fight (26, 64); रुध् *rudh*, with अनु *anu*, to love (26, 65), to keep off (29, 1); राध् *rādh*, to grow (26, 71; 27, 16); व्यध् *vyadh*, to strike (26, 72); क्रुध् *krudh*, to be angry (26, 80); क्षुध् *kshudh*, to be hungry (26, 81), except Part. क्षुधित *kshudhita* and Ger. क्षुधित्वा *kshudhitvā* (Pân. VII. 2, 52); शुध् *śudh*, to clean (26, 82); सिध् *sidh*, to succeed (26, 83); साध् *sādh*, to achieve (27, 16); बन्ध् *bandh*, to bind (31, 37).
13. Of roots ending in न् *n*, हन् *han*, to kill (24, 2), except the Fut. and Cond. (Pân. VII. 2, 70); likewise its substitute बन्ध् *badh*; मन् *man*, to think (26, 67).
14. Of roots ending in प् *p*, तिप् *tip*, to pour (10, 1?); सृप् *srip*, to go (23, 14); तप् *tap*, to heat (23, 16; 26, 50); शप् *śap*, to swear (23, 31; 26, 59); वप् *vap*, to sow (23, 34); स्वप् *svap*, to sleep (24, 60); आप् *āp*, to reach (27, 14); क्षिप् *kship*, to throw (28, 5); लुप् *lup*, to cut (28, 137); लिप् *lip*, to anoint (28, 139); छुप् *chhup*, to touch (28, 125). (Note—तृप् *trip* and दृप् *drip*, which are generally included, may take इ *i*, according to Pân. VII. 2, 45.)
15. Of roots ending in भ् *bh*, रभ् *rabh*, to desire (23, 5); लभ् *labh*, to take (23, 6); यभ् *yabh*, coire (23, 11).



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(Remark that the participle in त ta is most opposed, as the reduplicated perfect is most disposed to the admission of इ i.)

Monosyllabic roots ending in उ u, ऊ ú, चृ ri, चृ ri, do not take इ i before the participle in त ta, nor before other terminations which tend to weaken a verbal base. (Pân. VII. 2, 11.)

यु yu, to join, युतः yu-taḥ, युतवान् yu-tavān, युत्वा yu-tvá. (Pân. VII. 2, 11.)

लू lú, to cut, लूनः lú-naḥ, लूनवान् lú-navān, लूत्वा lú-tvá. (Except पू pú, § 335, II. 6.)

वृ vṛi, to cover, वृतः vṛi-taḥ, वृतवान् vṛi-tavān, वृत्वा vṛi-tvá.

गाह् gāh, to enter, may form (Pân. VII. 2, 44) the future as गार्हिता gāh-i-tá or गाढा gādḥá; hence its participle गाढः gādḥaḥ only.

गुप् gup, to protect, may form (Pân. VII. 2, 44) the future गोपिता gop-i-tá or गोप्ता gop-tá; hence its participle गुप्तः guptaḥ only.

2. Roots which by native grammarians are marked with technical आ á or ई i do not take इ i in the participle in त ta. (Pân. VII. 2, 14, 16.) *

सिद् svid, to sweat (marked as निष्विदा ñishvidá); सिन्नः svinnah.

लज् laj, to be ashamed (marked as ओलजी olají); लग्नः lagnaḥ.

List of Participles in त ta or न na which for special reasons and in special senses do not take इ i.

श्रि śri, to go; श्रितः śritaḥ, श्रित्वा śritvá. (Pân. VII. 2, 11.) See § 332, 2.

श्वि śvi, to swell; शूनः súnaḥ. (Pân. VII. 2, 14.) See § 332, 2.

क्षुब् kshubh, to shake; क्षुब्धः kshubdḥaḥ, if it means the churning-stick. (Pân. VII. 2, 18.) See § 332, 15.

स्वन् svan, to sound; स्वांतः svāntaḥ, if it means the mind.

ध्वन् dhvan, to sound; ध्वांतः dhvāntaḥ, if it means darkness.

लग् lag, to be near; लग्नः lagnaḥ, if it means attached.

म्लेच्छ mlechch, to speak indistinctly; म्लिष्टः mlišṭaḥ, if it means indistinct.

विरिम् virebh, to sound; विरिम्भः viribdhah, if it refers to a note.

फण् phañ, to prepare; फांटः phāṇṭaḥ, if it means without an effort.

वाह् vāh, to labour; वाढः vādḥaḥ, if it means excessive.

धृष् dhrish, to be confident; धृष्टः dhṛishṭaḥ, if it means bold. (Pân. VII. 2, 19.)

विशस् viśas, to praise; विशस्तः viśastah, if it means arrogant.

दृह् drih, to grow; दृढः dṛiḍḥaḥ, if it means strong. (Pân. VII. 2, 20.)

परिवृह् parivṛih, to grow; परिवृढः parivṛiḍḥaḥ, if it means lord. (Pân. VII. 2, 21.)

कष् kash, to try; कष्टः kaṣṭaḥ, if it means difficult or impervious. (Pân. VII. 2, 22.)

घुष् ghush, to manifest; घुष्टः ghusṭaḥ, if it does not mean proclaimed. (Pân. VII. 2, 23.)

अर्द् ard, with the prepos. सं sam, नि ni, वि vi, अर्ष्यः arṇṇah; समर्ष्यः samarṇṇah, plagued. (Pân. VII. 2, 24.)

अर्द् ard, with the prepos. अभि abhi; अभ्यर्ष्यः abhyarṇṇah, if it means near. (Pân. VII. 2, 25.)

वृत् vṛit (as causative), वृत्तः vṛittaḥ, if it means read.

* मिद् mid, to be soft, though having a technical आ á, may, in certain senses, form its participle as मेदितः meditaḥ or मिनः minnah (Pân. VII. 2, 17). The same applies to all verbs marked by technical आ á.

Intermediate इ i in the Reduplicated Perfect.

§ 334. The preceding rules, prohibiting in a number of roots the इ i for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit इ i in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the इ i become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pân. VII. 2, 13),

1. कृ *kṛi*, to do, (unless it is changed to स्कृ *skṛi*), 1st pers. dual चकृव *chakṛi-va*; but संचस्करिव *sañchaskariva*; 2nd pers. sing. संचस्करिथ *sañchaskaritha*.
2. सृ *sṛi*, to go, ससृव *sasṛi-va*.
3. भृ *bhṛi*, to bear, बभृव *babhṛi-va*.
4. वृ *vṛi* (वृञ् *vṛiñ* and वृङ् *vṛiñ**), to choose, Par. ववृव *vavṛi-va* †, Âtm. ववृवहे *vavṛi-vahe*, ववृषे *vavṛi-she*.
5. स्तु *stu*, to praise, तुष्टुव *tushtu-va*. तुष्टोथ *tushto-tha*.
6. द्रु *dru*, to run, दुद्रुव *dudru-va*. दुद्रोथ *dudro-tha*.
7. स्रु *sru*, to flow, सुस्रुव *susru-va*. सुस्रोथ *susro-tha*.
8. श्रु *śru*, to hear, शुश्रुव *śuśru-va*. शुश्रोथ *śuśro-tha*.

§ 335. In the second person singular of the reduplicated perfect Par. the इ i before थ *tha* must necessarily be left out,

1. In the eight roots, enumerated before. (The form ववर्ये *vavar-tha*, however, being restricted to the Veda, ववरिथ *vavaritha* is considered the right form. See No. 142, in the Dhâtupâṭha.)
2. In roots ending in vowels, which are necessarily without इ i in the future (ता *tā*), Pân. VII. 2, 61. See § 332, where these roots are given.

या *yā*, to go; Fut. याता *yātā*; ययाथ *yayā-tha*.

चि *chi*, to gather; Fut. चेता *chetā*; चिचेथ *chiche-tha*.

3. In roots ending in consonants and having an अ *ā* for their radical vowel, which are necessarily without इ i in the future (ता *tā*), Pân. VII. 2, 62. See § 332, where these roots are given.

पच् *pach*, to cook; Fut. पक्ता *paktā*; पपकथ *papak-tha*.

But कृषति *kṛishati*, he drags; Fut. कर्षता *karshṭā*; चकर्षिथ *chakarsh-i-tha*.

(Bharadvâja requires the omission of इ i after roots with चृ *ṛi* only, which are necessarily without इ i in the periphrastic future (Pân. VII. 2, 63), except root चृ *ṛi* itself. Hence he allows पेचिथ *pechitha*, besides पपकथ *papak-tha*; इयजिथ *iyajitha*, besides इयष्ट *iyashṭha*; also ययिथ *yayitha*, चिचयिथ *chichayitha*, &c.)

4. All other verbs ending in consonants with any other radical vowel but अ *a*, require इ i, and so do all verbs with which इ i is either optional or indispensable in the future (ता *tā*).

* वृञ् *vṛiñ*, (27, 8) वरणे *varane*, Su. वृञ् *vṛiñ*, (34, 8) आवरणे *avarane*, Chur. वृङ् *vṛiñ*, (31, 38) संभक्तौ *sambhaktau*, Krî.

† The form ववरिव *vavariva*, which Westergaard mentions, may be derived from another root वृ *vṛi*, the rule of Pânini being restricted by the commentator to वृञ् *vṛiñ* and वृङ् *vṛiñ*.

Exceptions :

1. In सृज् *srij* and दृश् *driś*, the omission is optional.
सृज् *srij*, सस्रष्ट *sasrashṭha*, or ससृजिथ *sasrijitha*.
2. The verbs अत्ति *atti*, अर्ति *arti*, व्ययति *vyayati* must take इ i. § 338, 7.
अद् *ad*, आदिथ *ād-i-tha*, (exception to No. 3.)
चृ *ri*, आरिथ *ār-i-tha*, (exception to No. 2.)
व्ये *vye*, विव्ययिथ *vivyay-i-tha*, (exception to No. 2.)

Tables showing the cases in which the intermediate इ i must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except य् y.

§ 336. In these tables त *ta* stands for the Past Participle; सन् *san* stands for the Desiderative; स्य *sya* for the Future and Conditional; ता *tā* for the Periphrastic Future; सिच् *sich* for the First Aorist; लिङ् *liṅ* for the Benedictive.

I. *For all General Tenses, except the Reduplicated Perfect,*

Omit इ i,

1. Before त *ta*, सन् *san*, स्य *sya*, ता *tā*, सिच् *sich*, लिङ् *liṅ* :
In the verbs enumerated § 332.
2. Before त *ta*, सन् *san*, स्य *sya*, ता *tā* :
In क्लृप् *kṛip*, if Parasmaipada. § 333, A.
3. Before त *ta*, सन् *san*, स्य *sya* :
In वृत् *vṛit*, वृध् *vṛidh*, स्यद् *syand*, शृध् *śṛidh*, if Parasmaipada. § 333, B.
4. Before त *ta*, सन् *san* :
In monosyllabic verbs ending in उ, ऊँ, च्, च् *ṛi*, ग्रह् *grah*, and गुह् *guh*. § 333, C.
5. Before त *ta* :
a. All verbs which by native grammarians are marked with आ *ā*, ई *ī*, or ऊ *ū* *
b. The verb श्री *śri* and others enumerated in a general list, § 333, D.

II. *For the Reduplicated Perfect,*

Omit इ i,

1. Before all terminations, except इरे *ire* :
In eight verbs, mentioned § 334.
2. Before थ *tha*, 2nd pers. sing. :
All verbs of § 332 ending in vowels } if without इ i in the
All verbs of § 332 ending in consonants with अ *a* as radical vowel } periphrastic future.

Optional insertion of इ i.

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इ i; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इ i.

As native grammarians, however, have been at much pains to collect the cases in which इ i must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

* The technical ऊ *ū* shows that in the other general tenses the इ i is optional. § 337, I. 2.



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5. Before the gerundial termination त्वा *tvā* :

In verbs having a technical उ *u*. (Pân. VII. 2, 56.)

शम् *śam* (शम् *śamu*), शमित्वा *śamitvā* or शांत्वा *śāntvā*.

6. Before the gerundial termination त्वा *tvā* and the participle in त *ta* :

In the verb क्लिञ् *kliś*. (Pân. VII. 2, 50.)

क्लिशित्वा *kliśitvā* or क्लिष्टा *klišṭvā*, क्लिशितः *kliśitaḥ* or क्लिष्टः *klišṭaḥ*.

In the verb पू *pū*. (Pân. VII. 2, 51.)

पवित्वा *pavitvā* or पूत्वा *pūtvā*, पवितः *pavitaḥ* or पूतः *pūtaḥ*. It must take इ *i* in the desiderative (Pân. VII. 2, 74).

7. Before the participial terminations त *ta* or न *na*; (see also § 333, D. 2, note) :

In the verbs दम् *dam*, to tame, दांतः *dāntaḥ* or दमितः *damitaḥ*. (Pân. VII. 2, 27.)

शम् *śam*, to quiet, शांतः *śāntaḥ* or शमितः *śamitaḥ*.

पूर *pūr*, to fill, पूर्णः *pūrṇaḥ* or पूरितः *pūritaḥ*.

दस् *das*, to perish, दस्तः *dastaḥ* or दासितः *dāsitaḥ*.

स्पर्श *spas*, to touch, स्पष्टः *spasṭaḥ* or स्पर्शितः *spāśitaḥ*.

छद् *chhad*, to cover, छन्नः *chhannaḥ* or छादितः *chhāditaḥ*.

ज्ञप् *jñap*, to inform, ज्ञप्तः *jñaptaḥ* or ज्ञपितः *jñapitaḥ*.

रुष् *rush*, to hurt, रुष्टः *rusṭaḥ* or रुषितः *rushitaḥ*. (Pân. VII. 2, 28.)

अम् *am*, to go, अंतः *āntaḥ* or अमितः *amitaḥ*.

त्वर *tvar*, to hasten, तूर्णः *tūrṇaḥ* or त्वरितः *tvaritaḥ*.

संघुष् *saṅ-ghush*, to shout, संघुष्टः *saṅghusṭaḥ* or संघुषितः *saṅghushitaḥ*. (See § 333, D. 2.)

आस्वन् *āsvan*, to sound, आस्वांतः *āsvāntaḥ* or आस्वनितः *āsvanitaḥ*. (See § 333, D. 2.)

हृष् *hrish*, to rejoice, हृष्टः *hrisṭaḥ* or हृषितः *hrishitaḥ*, if applied to horripilation. (Pân. VII. 2, 29.)

अपचि *apa-chi*, to honour, अपचितः *apachitaḥ* or अपचायितः *apachāyitaḥ* *

8. Before the participle of the reduplicated perfect in वस् *vas* :

In the verbs गम् *gam*, to go, जग्मिवान् *jagmivān* or जगन्वान् *jaganvān* †.

हन् *han*, to kill, जग्मिवान् *jaghnivān* or जघन्वान् *jaghanvān*.

विद् *vid*, to know, विविदिवान् *vividivān* or विविद्वान् *vividvān*.

विष् *viś*, to enter, विविशिवान् *viviśivān* or विविश्वान् *viviśvān*.

दृष् *drīś*, to see, ददृशिवान् *dadṛśivān* or ददृश्वान् *dadṛśvān*.

Necessary insertion of इ *i*.

§ 338. इ *i* must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pân. VII. 2, 35). Besides these, the following special cases may be mentioned :

1. Before वस् *vas*, participle of reduplicated perfect :

In the verbs ending in आ *ā* (Pân. VII. 2, 67). पा *pā*, पपिवान् *papivān*.

In the verbs reduced to a single syllable in the reduplicated perfect (Pân. VII. 2, 67).

अश् *ás*, to eat, आशिवान् *āśivān*.

In the verb यस् *ghas*, to eat, जक्षिवान् *jakshivān*.

Other verbs reject it.

* Pân. VII. 2, 30.

† Pân. VII. 2, 68.

2. Before **स्य** *sya* of the future and conditional :

In all verbs ending in **चृ** *ri*, and in **हन्** *han* (Pân. VII. 2, 70). In **गम्** *gam*, if used in the Parasmaipada (Pân. VII. 2, 58).

3. Before the terminations of the first aorist (**सिच्** *sich*):

In the verbs **स्तु** *stu*, **सु** *su*, **धृ** *dhū* in the Parasmaipada (Pân. VII. 2, 72). Thus from **स्तु** *stu*, to praise, First Aorist (First Form), **अस्ताविषं** *astāvisham*; but in the Âtmanepada, **अस्तोषि** *astoshi*.

4. Before the terminations of the desiderative (**सन्** *san*):

In the verbs **कृ** *krī*, **गृ** *grī*, **दृ** *dri*, **धृ** *dhri*, and **प्रच्छ्** *prachh* (Pân. VII. 2, 75); and in **गम्** *gam*, if used in the Parasmaipada (Pân. VII. 2, 58).

In the verbs **स्मि** *smi*, **पू** *pū*, **चृ** *ri*, **अञ्** *añj*, and **अञ्** *as*. (Pân. VII. 2, 74.)

5. Before the gerundial **त्वा** *tvā* and the participial termination **त** *ta*. (Pân. VII. 2, 52-54.)

In the verbs **वस्** *vas*, to dwell; **क्षुध्** *kshudh*, to hunger; **अञ्च** *añch*, to worship; **लुभ्** *lubh*, to confound (Dhâtupâṭha 28, 22).

6. Before **त्वा** *tvā* only :

In **जृ** *jrī*, to grow old; **व्रश्च** *vraśch*, to cut. (Pân. VII. 2, 55.)

7. Before **थ** *tha*, 2nd pers. sing. reduplicated perfect :

In **अद्** *ad*, to eat; **चृ** *ri*, to go; **व्ये** *vye*, to cover. **आदिथ** *āditha*, against § 335, 3; **आरिथ** *āritha*, § 335, 3, note; **विव्ययिथ** *vivyayitha*.

§ 339. The vowel इ *i* thus inserted is never liable to Guṇa or Vriddhi.

Insertion of the long ई î.

§ 340. Long ई î may be substituted for the short when subjoined to a verb ending in **चृ** *ri*, also to **वृ** *vri*, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive. (Pân. VII. 2, 38-40.)

तृ *trī*; Per. Fut. **तरीता** *tarîtā* or **तरिता** *taritā*, &c.; but Perf. 2nd pers. sing. **तेरिथ** *teritha*; I. Aor. Par. 3rd pers. plur. **अतारिषुः** *atārishuh*; Bened. 3rd pers. sing. **तरिषीष्ट** *tarishîshṭa* *.

वृ *vri*; Per. Fut. **वरीता** *varîtā* or **वरिता** *varitā*; but Perf. **ववरिथ** *vavaritha*; Aor. Par. **अवारिषुः** *avārishuh*; Bened. **वरिषीष्ट** *varishîshṭa*.

§ 341. In the desiderative and in the aorist Âtm. and benedictive Âtm. these verbs may or may not have इ *i* (Pân. VII. 2, 41-42), which, if used, is liable to be changed to ई î; not, however, as far as I can judge, in the benedictive Âtmanepada.

तृ *trī*; Des. **तितरिषति** *titarishati*; **तितरीषति** *titarîshati*; **तितीर्षति** *tittîrshati*; Aor. Âtm. **अतरिष्ट** *atarishṭa*, **अतरीष्ट** *atarîshṭa*, and **अतीर्ष्ट** *atîrshṭa*; Bened. **तरिषीष्ट** *tarishîshṭa*, **तीर्षीष्ट** *tîrshîshṭa*.

वृ *vri*; Des. **विवरिषते** *vivarishate*; **विवरीषते** *vivarîshate*; **वुवूर्षते** *vuvûrshate*; Aor. Âtm. **अवरिष्ट** *avarishṭa*, **अवरीष्ट** *avarîshṭa*, and **अवृत** *avrita*; Bened. **वरिषीष्ट** *varishîshṭa*, **वृषीष्ट** *vriishîshṭa*.

The verb **ग्रह्** *grah*, too, takes the long ई î, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pân. VII. 2, 37.)

ग्रह् *grah*; Per. Fut. **ग्रहीता** *grahîtā*; Inf. **ग्रहीतुं** *grahîtum*; but Perf. **जगृहिम** *jagrîhima*.

* The forms given in the Calcutta edition of Pânini VII. 2, 42, **वरीषीष्ट** *varîshîshṭa*, **स्तरीषीष्ट** *starîshîshṭa*, are wrong. (See Pân. VII. 2, 39.)

Periphrastic Perfect.

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing आँ *ām* (an accusative termination of a feminine abstract noun in आ *ā*) to the verbal base, and adding to this the reduplicated perfect of कृ *kṛi*, to do, भू *bhū*, to be, or अस् *as*, to be.

उद् *und*, to wet, उदांचकार, बभूव, आस, *undāmchakāra, babhūva, āsa*.

चकास् *chakās*, to shine, चकासांचकार, बभूव, आस, *chakāsāmchakāra, babhūva, āsa*.

बोधय *bodhaya*, to make known, बोधयांचकार, बभूव, आस, *bodhayāmchakāra, babhūva, āsa*.

After verbs which are used in the Âtmanepada, the auxiliary verb कृ *kṛi* is conjugated as Âtmanepada, but अस् *as* and भू *bhū* in the Parasmaipada. Hence from एधते *edhate*, he grows,

एधांचक्रे *edh-āmchakre*; but बभूव *babhūva* and आस *āsa*.

In the passive all three auxiliary verbs follow the Âtmanepada.

§ 343. Intensive bases which can take Guṇa, take it before आँ *ām*; desiderative bases never admit of Guṇa. (§ 339.)

बोभू *bobhū*, frequentative base of भू *bhū*, बोभवांचकार *bobhavāmchakāra*.

But बुबोधिष् *bubodhish*, desiderative base of बुध् *budh*, बुबोधिषांचकार &c. *bubodhishāmchakāra* &c.

Paradigms of the Reduplicated Perfect.

1. Verbal bases in आ *ā*, requiring intermediate इ *i*.

धा *dhā*, to place.

PARASMAIPADA.			ÂTMANEPADA.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. दधौ <i>dadhau</i>	दधिव <i>dadhivá</i>	दधिम <i>dadhimá</i>	दधे <i>dadhé</i>	दधिवहे <i>dadhiváhe</i>	दधिमहे <i>dadhimáhe</i>
2. { दधाय <i>dadhátha</i> or दधिष <i>dadhitha</i> *	दधयुः <i>dadháthuḥ</i>	दध <i>dadhá</i>	दधिषे <i>dadhishé</i>	दधाथे <i>dadháthe</i>	दधिध्वे <i>dadhidhvé</i>
3. दधौ <i>dadhaú</i>	दधतुः <i>dadhátuḥ</i>	दधुः <i>dadhúḥ</i>	दधे <i>dadhé</i>	दधाते <i>dadháte</i>	दधिरे <i>dadhiré</i>

2. Verbal bases in इ *i* and ई *ī*, preceded by one consonant, and requiring intermediate इ *i*.

नी *nī*, to lead.

1. { निनाय <i>nináya</i> or निनय <i>nináya</i>	निन्यिव <i>ninyivá</i>	निन्यिम <i>ninyimá</i>	निन्ये <i>ninyé</i>	निन्यिवहे <i>ninyiváhe</i>	निन्यिमहे <i>ninyimáhe</i>
2. { निनेथ <i>ninétha</i> or निनयिथ <i>ninayitha</i> *	निन्ययुः <i>ninyáthuḥ</i>	निन्य <i>ninyá</i>	निन्यिषे <i>ninyishé</i>	निन्याथे <i>ninyáthe</i>	निन्यिध्वे or °द्वे (§ 105) <i>ninyidhvé or -dhvé</i>
3. निनाय <i>nináya</i>	निन्यतुः <i>ninyátuḥ</i>	निन्युः <i>ninyúḥ</i>	निन्ये <i>ninyé</i>	निन्याते <i>ninyáte</i>	निन्यिरे <i>ninyiré</i>



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8. Verbal bases in चृ *ri*, preceded by *two* consonants, and requiring intermediate इ *i*.

स्तृ *stri*, to spread.

1.	{ तस्तार <i>tastāra</i> or तस्तर <i>tastāra</i>	तस्तरिव <i>tastarivá</i>	तस्तरिम <i>tastarimá</i>	तस्तरे <i>tastaré</i>	तस्तरिवहे <i>tastariváhe</i>	तस्तरिमहे <i>tastarimáhe</i>
2.	तस्तर्थे <i>tastārtha</i>	तस्तरथुः <i>tastaráthuh</i>	तस्तर <i>tastará</i>	तस्तरिषे <i>tastarishé</i>	तस्तराथे <i>tastaráthe</i>	तस्तरिध्वे or ंद्वे <i>tastaridhvé</i> or <i>-dhvé</i>
3.	तस्तार <i>tastāra</i>	तस्तरतुः <i>tastarátuh</i>	तस्तरुः <i>tastarúh</i>	तस्तरे <i>tastaré</i>	तस्तराते <i>tastaráte</i>	तस्तरिरे <i>tastariré</i>

9. Verbal bases in कृ *ri*, requiring intermediate इ *i*.

कृ *kri*, to scatter.

1.	{ चकार <i>chakāra</i> or चकर <i>chakāra</i>	चकरिव <i>chakarivá</i>	चकरिम <i>chakarimá</i>	चकरे <i>chakaré</i>	चकरिवहे <i>chakariváhe</i>	चकरिमहे <i>chakarimáhe</i>
2.	चकरिथ <i>chakaritha</i>	चकरथुः <i>chakarátthuh</i>	चकर <i>chakará</i>	चकरिषे <i>chakarishé</i>	चकराथे <i>chakarátthe</i>	चकरिध्वे or ंद्वे <i>chakaridhvé</i> or <i>-dhvé</i>
3.	चकार <i>chakāra</i>	चकरतुः <i>chakarátuh</i>	चकरुः <i>chakarúh</i>	चकरे <i>chakaré</i>	चकराते <i>chakaráte</i>	चकरिरे <i>chakariré</i>

10. Verbal bases in consonants, requiring intermediate इ *i*.

तुद् *tud*, to strike.

1.	तुतोद् <i>tutóda</i>	तुतुदिव <i>tutudivá</i>	तुतुदिम <i>tutudimá</i>	तुतुदे <i>tutudé</i>	तुतुदिवहे <i>tutudiváhe</i>	तुतुदिमहे <i>tutudimáhe</i>
2.	तुतोदिथ <i>tutoditha</i>	तुतुदथुः <i>tutudáthuh</i>	तुतुद <i>tutudá</i>	तुतुदिषे <i>tutudishé</i>	तुतुदाथे <i>tutudáthe</i>	तुतुदिध्वे <i>tutudidhvé</i>
3.	तुतोद् <i>tutóda</i>	तुतुदतुः <i>tutudátuh</i>	तुतुदुः <i>tutudúh</i>	तुतुदे <i>tutude</i>	तुतुदाते <i>tutudáte</i>	तुतुदिरे <i>tutudiré</i>

11. Verbal bases in consonants, having ए *e*, and requiring intermediate इ *i*.

तन् *tan*, to stretch.

1.	{ ततान <i>tatána</i> or ततन <i>tatána</i>	तेनिव <i>tenivá</i>	तेनिम <i>tenimá</i>	तेने <i>tené</i>	तेनिवहे <i>teniváhe</i>	तेनिमहे <i>tenimáhe</i>
2.	तेनिथ <i>tenitha</i>	तेनथुः <i>tenáthuh</i>	तेन <i>tená</i>	तेनिषे <i>tenishé</i>	तेनाथे <i>tenátthe</i>	तेनिध्वे <i>tenidhve</i>
3.	ततान <i>tatána</i>	तेनतुः <i>tenátuh</i>	तेनुः <i>tenúh</i>	तेने <i>tené</i>	तेनाते <i>tenáte</i>	तेनिरे <i>tenire</i>

12. Verbal bases in consonants, having Samprasârana, and requiring इ *i*.

यज् *yaj*, to sacrifice.

1.	{ इयाज <i>iyāja</i> or इयज <i>iyāja</i>	ईजिव <i>ijivá</i>	ईजिम <i>ijimá</i>	ईजे <i>ijé</i>	ईजिवहे <i>ijiváhe</i>	ईजिमहे <i>ijimáhe</i>
2.	{ इयष्ट <i>iyáshṭha</i> or इयजिथ <i>iyajitha</i>	ईजथुः <i>ijáthuh</i>	ईज <i>ijá</i>	ईजिषे <i>ijishé</i>	ईजाथे <i>ijátthe</i>	ईजिध्वे <i>ijidhvé</i>
3.	इयाज <i>iyāja</i>	ईजतुः <i>ijátuh</i>	ईजुः <i>ijúh</i>	ईजे <i>ijé</i>	ईजाते <i>ijáte</i>	ईजिरे <i>ijiré</i>

13. Verbal bases in consonants, requiring contraction, and intermediate इ i.

हन् *han*, to kill.

1.	{ जघान <i>jaghána</i> or जघन <i>jaghána</i>	जघ्निव <i>jaghnivá</i>	जघ्निम <i>jaghnimá</i>	जघ्ने <i>jaghné</i>	जघ्निवहे <i>jaghniváhe</i>	जघ्निमहे <i>jaghnimáhe</i>
2.	{ जघंथ <i>jaghántha</i> or जघनिथ <i>jaghanitha</i>	जघ्नुः <i>jaghnáthuḥ</i>	जघ्न <i>jaghná</i>	जघ्निषे <i>jaghnishé</i>	जघ्नाथे <i>jaghnáthe</i>	जघ्निध्वे <i>jaghnidhvé</i>
3.	जघान <i>jaghána</i>	जघ्नुतुः <i>jaghnátuḥ</i>	जघ्नुः <i>jaghnúḥ</i>	जघ्ने <i>jaghné</i>	जघ्नाते <i>jaghnáte</i>	जघ्निरे <i>jaghniré</i>

14. Verbal base भू *bhú* (irregular).

1.	बभूव <i>babhúva</i>	बभूविव <i>babhúvivá</i>	बभूविम <i>babhúvimá</i>	बभूवे <i>babhúvé</i>	बभूविवहे <i>babhúviváhe</i>	बभूविमहे <i>babhúvimáhe</i>
2.	बभूविथ <i>babhúvitha</i>	बभूवथुः <i>babhúvátuḥ</i>	बभूव <i>babhúvá</i>	बभूविषे <i>babhúvishé</i>	बभूवाथे <i>babhúvátthe</i>	बभूविध्वे or °द्वे <i>babhúvidhvé or -dhvé</i>
3.	बभूव <i>babhúva</i>	बभूवतुः <i>babhúvátuḥ</i>	बभूवुः <i>babhúvúḥ</i>	बभूवे <i>babhúvé</i>	बभूवाते <i>babhúváte</i>	बभूविरे <i>babhúviré</i>

CHAPTER XII.

STRENGTHENING AND WEAKENING OF THE VERBAL BASES IN THE SIX REMAINING GENERAL TENSES.

§ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Guṇa, but, under special circumstances, likewise by Vṛiddhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing ऋ *ṛi* to इ *ir*, or, before consonants, to ई *īr*, by Samprasâraṇa, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the Âtm.), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.

The base is, if possible,
strengthened in :

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive Âtmanepada.
(Except bases ending in conson.
or चृ ri, and not taking interm.
इ i. Pân. I. 2, 11; 12. VII. 2, 42.)
5. The First Aorist, I. II.
(Except First Aor. II. Âtm. of
verbs ending in conson., चृ ri, or
आ á. § 350-352.)

The base is not strengthened, and, if
possible, weakened in :

1. The Participle in त ta (unless it takes
intermediate इ i).
2. The Gerund in त्वा tvá (unless it takes
intermediate इ i).
3. The Passive.
4. The Benedictive Parasmaipada.
5. The First Aorist, IV.
6. The Second Aorist.
(Except verbs in चृ ri, &c. § 364.)

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Âtm. (Except bases ending in cons. not taking interm. इ i.)	First Aor. I. II.
भू <i>bhū</i>	भो <i>bho</i>	भविष्यति <i>bhavishyāti</i>	अभविष्यत् <i>ābhavishyat</i>	भविता <i>bhavitá</i>	भविषीष्ट <i>bhavishíshtá</i>	अभविष्ट Âtm. <i>ābhavishṭa</i>
तुद् <i>tud</i>	तोद् <i>tod</i>	तोत्स्यति <i>totsyāti</i>	अतोत्स्यत् <i>ātotsyat</i>	तोत्ता <i>tottá</i>	(तुत्सीष्ट) <i>(tutsíshtá)</i>	अतौत्सीत् <i>ātautsīt</i>
दिक् <i>div</i>	देक् <i>dev</i>	देविष्यति <i>devishyāti</i>	अदेविष्यत् <i>ādevishyat</i>	देविता <i>devitá</i>	देविषीष्ट <i>devishíshtá</i>	अदेवीत् <i>ādevīt</i>
चुर् <i>chur</i>	चोरक् <i>choray</i>	चोरयिष्यति <i>chorayishyāti</i>	अचोरयिष्यत् <i>āchorayishyat</i>	चोरयिता <i>chorayitá</i>	चोरयिषीष्ट <i>chorayishíshtá</i>	
कृ <i>kṛi</i>	कर् <i>kar</i>	करिष्यति <i>karishyāti</i>	अकरिष्यत् <i>ākarishyat</i>	करिता <i>karitá</i>	करिषीष्ट <i>karishíshtá</i>	अकारीत् <i>ākārīt</i>
सु <i>su</i>	सो <i>so</i>	सोष्यति <i>soshyāti</i>	असोष्यत् <i>āsoshyat</i>	सोता <i>sotá</i>	सोषीष्ट <i>soshíshtá</i>	असावीत् <i>āsāvīt</i>
तन् <i>tan</i>	तन् <i>tan</i>	तनिष्यति <i>tanishyāti</i>	अतनिष्यत् <i>ātanishyat</i>	तनिता <i>tanitá</i>	तनिषीष्ट <i>tanishíshtá</i>	अतनीत् or अतानीत् <i>ātanīt or ātānīt</i>
क्री <i>kṛi</i>	क्रे <i>kre</i>	क्रेष्यति <i>kreshyāti</i>	अक्रेष्यत् <i>ākreshyat</i>	क्रेता <i>kretá</i>	क्रेषीष्ट <i>kreshíshtá</i>	अक्रेषीत् <i>ākraishīt</i>
द्विष् <i>dvish</i>	द्वेष् <i>dvesh</i>	द्वेक्ष्यति <i>dvekshyāti</i>	अद्वेक्ष्यत् <i>ādvekshyat</i>	द्वेष्टा <i>dveshtá</i>	(द्विक्षीष्ट) <i>(dvikshíshtá)</i>	
हु <i>hu</i>	हो <i>ho</i>	होष्यति <i>hoshyāti</i>	अहोष्यत् <i>āhoshyat</i>	होता <i>hotá</i>	होषीष्ट <i>hoshíshtá</i>	अहौषीत् <i>āhaushīt</i>
रुध् <i>rudh</i>	रोध् <i>rodh</i>	रोत्स्यति <i>rotsyāti</i>	अरोत्स्यत् <i>ārotsyat</i>	रोद्धा <i>roddhá</i>	(रुत्सीष्ट) <i>(rutsíshtá)</i>	अरौत्सीत् <i>ārautsīt</i>
कृ <i>kṛi</i>	Caus. कारक् <i>kāray</i>	कारयिष्यति <i>kārayishyāti</i>	अकारयिष्यत् <i>ākārayishyat</i>	कारयिता <i>kārayitá</i>	कारयिषीष्ट <i>kārayishíshtá</i>	
कृ <i>kṛi</i>	Des. चिकीर्ष् <i>chikīrsh</i>	चिकीर्षिष्यति <i>chikīrshishyāti</i>	अचिकीर्षिष्यत् <i>āchikīrshishyat</i>	चिकीर्षिता <i>chikīrshitá</i>	चिकीर्षिषीष्ट <i>chikīrshishíshtá</i>	अचिकीर्षीत् <i>āchikīrshīt</i>
कृ <i>kṛi</i>	Int. चेक्रीक् <i>chekrīy</i>	चेक्रीयिष्यते <i>chekrīyishyáte</i>	अचेक्रीयिष्यत् <i>āchekrīyishyata</i>	चेक्रीयिता <i>chekrīyitá</i>	चेक्रीयिषीष्ट <i>chekrīyishíshtá</i>	अचेक्रीयिष्ट <i>āchekrīyishṭa</i>



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गुह्	गूह ¹	घोक्ष्यति	अघोक्ष्यत्	गोढा	(घुक्षीष्ट)	
guh	gūh	ghokshyāti	āghokshyat	godhā	(ghukshīshṭā)	
		or गूहिष्यति	अगूहिष्यत्	गूहिता	गूहिषीष्ट	अगूहीत्
		gūhishyāti	āgūhishyat	gūhitā	gūhishīshṭā	āgūhīt
सृज्	स्रज् ²	स्रक्ष्यति	अस्रक्ष्यत्	स्रष्टा		अस्राक्षीत्
srij	sraj	srakshyāti	āsrakshyat	sraṣṭā		āsrākshīt
मि	मा ³	मास्यति	अमास्यत्	माता	मासीष्ट	अमासीत्
mi	mā	māsyāti	āmāsyat	mātā	māsīshṭā	āmāsīt
नश्	नंश् ⁴	नंक्ष्यति	अनंक्ष्यत्	नंष्टा		
naś	nañś	nañkshyāti	ānañkshyat	nañṣṭā		
संस्	संस् ⁵	संसिष्यते	असंसिष्यत्	संसिता	संसिषीष्ट	असंसिष्ट
srañs	srañs	srañsishyāte	āsrāñsishyata	srañsitā	srañsishīshṭā	āsrāñsisṭā
बंध्	बंध्	भंत्यति	अभंत्यत्	बद्धा		अभांत्सीत्
bandh	bandh	bhantsyāti	ābhantsyat	banddhā		ābhāntsīt
II. Root. Base notstrengthened. Part. त ta, without इ i. Ger. त्वा tvā, without इ i. Passive. Ben. Par. Sec. Aor. First Aor. IV. and II. Âtm.						
मृज्	मृज्	मृष्टः	मृष्टा ⁶	मृज्यते	मृज्यात्	
mrij	mrij	mṛiṣṭāḥ	mṛiṣṭvā	mrijyāte	mrijyāt	
गुह्	गुह्	गूढः ⁷	गूढा ⁸	गुह्यते	गुह्यात्	अघुक्षत्
guh	guh	gūḍhāḥ	gūḍhvā	guhyaṭe	guhyaṭ	āghukshat
सृज्	सृज्	सृष्टः	सृष्टा	सृज्यते	सृज्यात्	
srij	srij	sṛiṣṭāḥ	sṛiṣṭvā	srijyāte	srijyāt	
मि	मि	मितः	मित्रा	मीयते	मेयात्	
mi	mi	mitāḥ	mitvā	mīyāte	meyāt	
नश्	नश्	नष्टः	नष्टा ⁹	नश्यते	नश्यात्	अनशत्
naś	naś	naṣṭāḥ	naṣṭvā	naśyāte	naśyāt	ānaśat
संस्	स्रस्	स्रस्तः ¹⁰	स्रस्त्वा ¹¹	स्रस्यते	स्रस्यात्	अस्रसत्
srañs	sras	sraṣṭāḥ	sraṣṭvā	sraśyāte	sraśyāt	āsrasat
बंध्	बध्	बद्धः	बद्धा	बध्यते	बध्यात्	
bandh	badh	baddhāḥ	baddhvā	badhyāte	badhyāt	

¹ Pân. VI. 4, 89.² Pân. VI. I, 58.³ Pân. VI. I, 50.⁴ Pân. VII. I, 60.⁵ Pân. VI. 4, 24.⁶ But with इ i, मार्जित्वा mārjivā, not मर्जित्वा marjivā.⁷ As to the long ऊँ, see § 128. ⁸ Or गूहित्वा gūhitvā, § 337, I. 2. ⁹ Or नंष्टा nañṣṭvā.

¹⁰ Roots which may thus drop their nasal, are written in the Dhâtupâṭha with their nasal, संस् or स्रस् srañs: while others which retain their nasal throughout, are written without the nasal, but with an indicative इ i; नदि nad, &c. (Pân. VI. 4, 24; VII. I, 58). Two verbs thus marked by इ i, लगि lag and कपि kap, may, however, drop their nasal, the general rule notwithstanding, if used in certain meanings, विलगितं vilagitam, burnt; विकपितं vikapitam, deformed (Pân. VI. 4, 24, vârt. I, 2). वृहि vṛih, वृंहति vṛimhati, drops its nasal before terminations beginning with a vowel, but not before the intermediate इ i; वर्हयति varhayati, but वृंहिता vṛimhitā. रंज् rañj, to tinge, may drop its nasal, even in the causative (i.e. before a vowel), if it means to sport; रजयति rajayati (Pân. VI. 4, 24, vârt. 3, 4). The same root, like some others, drops its nasal before sârvadhâtuka affixes; रजति rajati, &c. (Pân. VI. 4, 26). अंच् añch, if it means to worship, must retain its nasal (Pân. VI. 4, 30) and take the intermediate इ i (Pân. VII. 2, 53): अंचितः añchitaḥ, worshipped; otherwise अक्तः aktaḥ or अंचितः añchitaḥ, bent.

¹¹ Or संसित्वा srañsitvā.

Note—The verbs beginning with कुट् *kuṭ* (Dhātupāṭha 28, 73-108) do not strengthen their base, except before terminations which are marked by ञ् *ñ* or ण् *ṇ*; कुट् *kuṭ*, to be bent, Fut. कुटिष्यति *kuṭishyāti*, Per. Fut. कुटिता *kuṭitā*, First Aor. अकुटीत् *ákuṭīt* (Pāṇ. 1. 2, 1). विज् *viḥ*, to fear, never takes Guṇa before intermediate इ *i*; Per. Fut. विजिता *vijitā* (Pāṇ. 1. 2, 2). ऊर्णु *úrṇu*, to cover, may do so optionally; ऊर्णुविता *úrṇuvitā* or ऊर्णुविता *úrṇavitā* (Pāṇ. 1. 2, 3).

CHAPTER XIII.

AORIST.

§ 346. We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—this we call the First,—another, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, which always has the Udātta, and, with some modifications, the terminations of the Imperfect.

§ 347. The First Aorist is formed in four different ways.

Terminations of the First Aorist.

First Form.

PARASMAIPADA.

ÂTMANEPADA.

इषं <i>isham</i>	इष्व <i>ishva</i>	इष्म <i>ishma</i>	इषि <i>ishi</i>	इष्वहि <i>ishvahi</i>	इष्महि <i>ishmahi</i>
ईः <i>īḥ</i>	इष्टं <i>isṭam</i>	इष्ट <i>isṭa</i>	इष्टाः <i>isṭhāḥ</i>	इषायां <i>ishāthām</i>	इध्वं or इद्वं <i>idhvam</i> or <i>idhvam</i>
ईत् <i>īt</i>	इष्टां <i>isṭām</i>	इषुः <i>ishuḥ</i>	इष्ट <i>isṭa</i>	इषातां <i>ishātām</i>	इषत <i>ishata</i>

In this first set of terminations the intermediate इ *i* stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ *i*. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ *i*. (See § 332, 4, note.)

2.

Second Form.

PARASMAIPADA.

ÂTMANEPADA.

सं <i>sam</i>	स्व <i>sva</i>	स्म <i>sma</i>	सि <i>si</i>	स्वहि <i>svahi</i>	स्महि <i>smahi</i>
सीः <i>sīḥ</i>	{ स्तं <i>stam</i> or तं <i>tam</i>	{ स्त <i>sta</i> or त <i>ta</i>	{ स्याः <i>sthāḥ</i> or याः <i>thāḥ</i>	सायां <i>sāthām</i>	{ ध्वं <i>dhvam</i> or द्वं <i>dhvam</i>
सीत् <i>sīt</i>	{ स्तां <i>stām</i> or तां <i>tām</i>	सुः <i>suḥ</i>	{ स्त <i>sta</i> or त <i>ta</i>	सातां <i>sātām</i>	सत <i>sata</i>

3. Third Form.

There are some verbs which add स् s to the end of the root before taking the terminations of the Aorist, and which after this स् s, employ the usual terminations with इ i, viz. इषं *isham*, &c. They are conjugated in the Parasmaipada only.

PARASMAIPADA.

सिषं <i>s-i-sham</i>	सिष्व <i>s-ishva</i>	सिष्म <i>s-ishma</i>
सीः <i>s-īh</i> (for सिषः <i>sish(a)h</i>)	सिष्टं <i>s-ishtam</i>	सिष्ट <i>s-ishta</i>
सीत् <i>s-īt</i> (for सिषत् <i>sish(a)t</i>)	सिष्टां <i>s-ishtām</i>	सिषुः <i>s-ishuh</i>

4. Fourth Form.

Lastly, there are some few verbs, ending in श् ś, ष् sh, ह् h, preceded by इ i, उ u, ऋ ri, which take the following terminations, without an intermediate इ i (*ksa*).

PARASMAIPADA.

ÂTMANEPADA.

सं <i>sam</i>	साव <i>sāva</i>	साम <i>sāma</i>	सि <i>si</i>	{ सावहि <i>sāvahi</i> or वहि <i>vahi</i>	सामहि <i>sāmahi</i>
सः <i>saḥ</i>	सतं <i>satam</i>	सत <i>sata</i>	{ सथाः <i>sathāḥ</i> or थाः <i>thāḥ</i>	साथां <i>sāthām</i>	{ सध्वं <i>sadhvam</i> or ध्वं <i>dhvam</i>
सत् <i>sat</i>	सतां <i>satām</i>	सन् <i>san</i>	{ सत <i>sata</i> or त <i>ta</i>	सातां <i>sātām</i>	संत <i>santa</i>

Special Rules for the First Form of the First Aorist.

§ 348. For final vowel, Vṛiddhi in Parasmaipada*. लू *lú*, to cut, अलाविषं *álāvisham* (Pân. VII. 2, 1).

For final vowel, Guṇa in Âtmanepada. लू *lú*, अलविषि *álavishi*.

For medial or initial vowel, Guṇa (if possible) both in Par. and Âtm. बुध् *budh*, to know; Par. अबोधिषं *ábodhisham*; Âtm. अबोधिषि *ábodhishi*.

The vowel अ *a*, followed by a single final consonant, may or may not take Vṛiddhi in Par. if the verb begins with a consonant†. कण् *kaṇ*, to sound, अकाणिषं *ákāṇisham* or अकणिषं *akaṇisham* (Pân. VII. 2, 7); Âtm. अकणिषि *ákaṇishi*.

* Except श्वि *śvi*, to swell, अश्वयीत् *aśvayít*; जागृ *jāgri*, to wake, अजागरोत् *ajāgarít* (Pân. VII. 2, 5). ऊर्णु *úrṇu*, to cover, may or may not take Vṛiddhi; और्णुवीत् *aurṇuvít*, or और्णावीत् *aurṇāvít*, or और्णवीत् *aurṇavít* (Pân. VII. 2, 6).

† Roots ending in अल् *al* or अर् *ar* always take Vṛiddhi in the Parasmaipada; ज्वल् *jval*, to burn, अज्वालीत् *ájvālít* (Pân. VII. 2, 2). Likewise वद् *vad*, to speak, and व्रज् *vraj*, to go (Pân. VII. 2, 3). Roots ending in ह् *h*, म् *m*, य् *y*, the roots क्षण् *kshaṇ*, to hurt, श्वस् *śvas*, to breathe, and verbs of the Chur class, roots with technical ए *e*, do not take Vṛiddhi (Pân. VII. 2, 5). ग्रह् *grah*, to take, अग्रहीत् *ágrahít*; स्यम् *syam*, to sound, अस्यमीत् *ásyamít*; व्यय् *vyay*, to throw, अव्ययीत् *avyayít*; क्षण् *kshaṇ*, to hurt, अक्षणीत् *ákshaṇít*; श्वस् *śvas*, to breathe, अश्वसीत् *ásvasít*; ऊनय् *únay*, to minish, औनयीत् *aúnayít*; रग् *rag*, to suspect, अरगीत् *áragít*. दीधी *dídhi*, to shine, वेवी *veví*, to desire, and दरिद्रा *daridrā*, to be poor, drop their final vowels, according to the rules on intermediate इ i; दरिद्रा *daridrā*, अदरिद्रीत् *ádaridrít*.



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Special Rules for the Third Form of the First Aorist.

§ 357. Most verbs taking this form of the Aorist end in आ *ā*, or in diphthongs which take आ *ā* as their substitute. This आ *ā* remains unchanged. In the Âtmanepada these verbs take the Second Form.

§ 358. The verbs मी *mī*, to hurt, मि *mi*, to throw, and ली *lī*, to stick, in taking this form, change likewise their final vowels into आ *ā*. Ex. अमासिषं *amāsisham*, I threw, and I hurt; अलासिषं *alāsisham* (or अलैषं *alaisham*). § 353.

§ 359. Three roots ending in म् *m* take this form; यम् *yam*, to hold, रम् *ram*, to rejoice, नम् *nam*, to bend, Aor. अयंसिषं *ayaṁsisham*, &c. (Pân. VII. 2, 73.)

Special Rules for the Fourth Form of the First Aorist.

§ 360. The roots which take this form must end in श् *ś* (as to दृश् *driś*, to see, cf. Pân. III. 1, 47), ष् *śh*, स् *s*, ह् *h*, preceded by any vowel but अ, आ *ā*. They must be verbs which reject the intermediate इ *i*; § 332, 17–20; (Pân. III. 1, 45.) Their radical vowel remains unchanged.

§ 361. The root श्लिष् *ślish* takes this form only if it means to embrace (Pân. III. 1, 46); अश्लिष्यत् *aślikshat*. Other verbs, such as पुष् *push* and शुष् *śush*, are specially excepted. (§ 366.)

§ 362. The roots दुह् *duh*, to milk, दिह् *dih*, to anoint, लिह् *lih*, to lick, गुह् *guh*, to hide (Pân. VII. 3, 73), may take in the Âtmanepada

थाः *thāh* instead of सथाः *sathāh*.

त *ta* — सत *sata*.

वहि *vahi* instead of सावहि *sāvahi*

ध्वं *dhvam* — सध्वं *sadhvam*.

They thus approach to the Second Form of the first aorist in most, but not in all persons.

Ex. दुह् *duh*; 2. p. sing. Âtm. अदुग्धाः *adugdhāh* or अधुक्षथाः *adhukshathāh*.

3. p. sing. Âtm. अदुग्ध *adugdha* or अधुक्षत *adhukshata*.

1. p. dual Âtm. अदुहहि *aduhvahi* or अधुक्षावहि *adhukshāvahi*.

2. p. plur. Âtm. अधुग्ध्वं *adhugdhvam* or अधुक्षध्वं *adhukshadhvam*.

FIRST AORIST.

First Form,

with intermediate इ *i*.

a. Verbs ending in a vowel; लू *lū*, to cut.

Vṛiddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

1. अलाविषं *ālāv-isham*

अलाविष्व *ālāv-ishva*

अलाविष्म *ālāv-ishma*

2. अलावीः *ālāv-īh*

अलाविष्टं *ālāv-ishṭam*

अलाविष्ट *ālāvi-shṭa*

3. अलावीत् *ālāv-īt*

अलाविष्टां *ālāv-ishṭām*

अलाविषुः *ālāvi-shuḥ*

ÂTMANEPADA.

1. अलविषि *ālav-ishi*

अलविष्वहि *ālav-ishvahi*

अलविष्महि *ālav-ishmahi*

2. अलविष्टाः *ālav-ishṭhāh*

अलविषायां *ālav-ishāthām*

अलविध्वं *ālav-idhvam* or °द्ध्वं *-dhvam*

3. अलविष्ट *ālav-ishṭa*

अलविषातां *ālav-ishātām*

अलविषत *ālav-ishata*

b. Verbs ending in consonants; बुध् *budh*, to know.

Guṇa in Parasmaipada and Âtmanepada.

PARASMAIPADA.

1. अबोधिषं <i>abodh-isham</i>	अबोधिष्व <i>abodh-ishva</i>	अबोधिष्म <i>abodh-ishma</i>
2. अबोधीः <i>abodh-iḥ</i>	अबोधिष्टं <i>abodh-ishṭam</i>	अबोधिष्ट <i>abodh-ishṭa</i>
3. अबोधीत् <i>abodh-it</i>	अबोधिष्टां <i>abodh-ishṭām</i>	अबोधिषुः <i>abodh-ishuḥ</i>

ÂTMANEPADA.

1. अबोधिषि <i>abodh-ishi</i>	अबोधिष्वहि <i>abodh-ishvahi</i>	अबोधिष्महि <i>abodh-ishmahi</i>
2. अबोधिष्ठाः <i>abodh-ishṭhāḥ</i>	अबोधिष्ठायां <i>abodh-ishṭhām</i>	अबोधिध्वं <i>abodh-idhvam</i>
3. अबोधिष्ट <i>abodh-ishṭa</i>	अबोधिष्तातां <i>abodh-ishṭātām</i>	अबोधिषत <i>abodh-ishata</i>

Second Form,

without intermediate इ i.

a. Verbs ending in consonants; क्षिप् *kship*, to throw.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अक्षैप्सं <i>akshaip-sam</i>	अक्षैप्स्व <i>akshaip-sva</i>	अक्षैप्स <i>akshaip-sma</i>
2. अक्षैप्सीः <i>akshaip-sīḥ</i>	अक्षैप्सं <i>akshaip-tam</i> (§ 351)	अक्षैप्स <i>akshaip-ta</i>
3. अक्षैप्सीत् <i>akshaip-sīt</i>	अक्षैप्सां <i>akshaip-tām</i>	अक्षैप्सुः <i>akshaip-suḥ</i>

ÂTMANEPADA.

1. अक्षिप्सि <i>akship-si</i>	अक्षिप्स्वहि <i>akship-svahi</i>	अक्षिप्समहि <i>akship-smahi</i>
2. अक्षिप्स्याः <i>akship-thāḥ</i>	अक्षिप्स्यायां <i>akship-sāthām</i>	अक्षिभ्यं <i>akshib-dhvam</i>
3. अक्षिप्स <i>akship-ta</i>	अक्षिप्सातां <i>akship-sātām</i>	अक्षिप्सत <i>akship-sata</i>

b. Verbs ending in vowels (इ, ई, उ, ऊ); नी *nī*, to lead.

Vṛiddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

1. अनैषं <i>anaisham</i>	अनैष्व <i>anaishva</i>	अनैष्म <i>anaishma</i>
2. अनैषीः <i>anaishīḥ</i>	अनैष्टं <i>anaishṭam</i>	अनैष्ट <i>anaishṭa</i>
3. अनैषीत् <i>anaishīt</i>	अनैष्टां <i>anaishṭām</i>	अनैषुः <i>anaishuḥ</i>

ÂTMANEPADA.

1. अनेषि <i>aneshi</i>	अनेष्वहि <i>aneshvahi</i>	अनेष्महि <i>aneshmahi</i>
2. अनेष्ठाः <i>aneshṭhāḥ</i>	अनेष्ठायां <i>aneshṭhām</i>	अनेद् <i>anedhvam</i>
3. अनेष्ट <i>aneshṭa</i>	अनेष्तातां <i>aneshṭātām</i>	अनेषत <i>aneshata</i>

c. Verbs ending in च्च *ri*; कृ *kṛi*, to do.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अकार्षं <i>akārsham</i>	अकार्ष्व <i>akārshva</i>	अकार्ष्म <i>akārshma</i>
2. अकार्षीः <i>akārshīḥ</i>	अकार्षं <i>akārshṭam</i>	अकार्ष <i>akārshṭa</i>
3. अकार्षीत् <i>akārshīt</i>	अकार्षां <i>akārshṭām</i>	अकार्षुः <i>akārshuḥ</i>

ÂTMANEPADA.

1. अकृषि <i>akṛishi</i>	अकृष्वहि <i>akṛishvahi</i>	अकृष्महि <i>akṛishmahi</i>
2. अकृथाः <i>akṛithāḥ</i>	अकृषाथां <i>akṛishāthām</i>	अकृद्वं <i>akṛidhvam</i>
3. अकृत <i>akṛita</i>	अकृषातां <i>akṛishātām</i>	अकृषत <i>akṛishata</i>

d. Verbs ending in आ *ā*; दा *dā*, to give.

Âtmanepada only; आ *ā* changed into इ *i*.

ÂTMANEPADA.

1. अदिषि <i>adishi</i>	अदिष्वहि <i>adishvahi</i>	अदिष्महि <i>adishmahi</i>
2. अदिषाः <i>adithāḥ</i>	अदिषाथां <i>adishāthām</i>	अदिद्वं <i>adidhvam</i>
3. अदित <i>adita</i>	अदिषातां <i>adishātām</i>	अदिषत <i>adishata</i>

e. Verbs ending in च्च *ṛi*; स्तृ *strī*, to stretch.

Vṛiddhi in Parasmaipada, with intermediate इ *i*.

In Âtmanepada the insertion of इ *i* is optional. (See § 337, II. 4. Pāṇ. VII. 2, 42.)

If इ *i* is inserted, then Guṇa (§ 348) and optionally lengthening of इ *i*. (§ 341.)

If इ *i* is not inserted, then च्च *ṛi* changed to ईर् *īr*. (§ 350.)

PARASMAIPADA.

अस्तारिषं *astārisham*, &c., like First Form.

First Form,

with इ *i*.

ÂTMANEPADA.

SINGULAR.

1. अस्तरिषि or अस्तरीषि <i>astarishi</i> or <i>astarīshi</i>
2. अस्तरिषाः or अस्तरीषाः <i>astarishthāḥ</i> or <i>astarīshthāḥ</i>
3. अस्तरिष्ट or अस्तरीष्ट <i>astarishṭa</i> or <i>astarīshṭa</i>

Second Form,

without इ *i*.

अस्तीर्षि <i>astīrshi</i>
अस्तीर्षाः <i>astīrshthāḥ</i>
अस्तीर्ष्ट <i>astīrshṭa</i>

DUAL.

1. अस्तरिष्वहि or अस्तरीष्वहि <i>astarishvahi</i> or <i>astarīshvahi</i>
2. अस्तरिषाथां or अस्तरीषाथां <i>astarishāthām</i> or <i>astarīshāthām</i>
3. अस्तरिषातां or अस्तरीषातां <i>astarishātām</i> or <i>astarīshātām</i>

अस्तीर्ष्वहि <i>astīrshvahi</i>
अस्तीर्षाथां <i>astīrshāthām</i>
अस्तीर्षातां <i>astīrshātām</i>

PLURAL.

1. अस्तरिष्महि or अस्तरीष्महि <i>astarishmahi</i> or <i>astarīshmahi</i>
2. अस्तरिध्वं ^० or अस्तरीध्वं ^० <i>astaridhvam-ḍhvam</i> or <i>astarīdhvam-ḍhvam</i>
3. अस्तरिषत or अस्तरीषत <i>astarishata</i> or <i>astarīshata</i>

अस्तीर्ष्महि <i>astīrshmahi</i>
अस्तीर्द्वं <i>astīrḍhvam</i>
अस्तीर्षत <i>astīrshata</i>

f. Verbs with penultimate च्च *ṛi*; सृज् *sṛij*, to let off.

Peculiar Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अस्राक्षं <i>asrāksham</i>	अस्राक्ष <i>asrākshva</i>	अस्राक्ष <i>asrākshma</i>
2. अस्राक्षीः <i>asrākshīḥ</i>	अस्राष्टं <i>asrāshṭam</i>	अस्राष्ट <i>asrāshṭa</i>
3. अस्राक्षीत् <i>asrākshīt</i>	अस्राष्टां <i>asrāshṭām</i>	अस्राक्षुः <i>asrākshuh</i>

ÂTMANEPADA.

1. असृक्षि <i>asṛikshi</i>	असृक्ष्वहि <i>asṛikshvahi</i>	असृक्ष्महि <i>asṛikshmahi</i>
2. असृष्टाः <i>asṛishthāḥ</i>	असृक्षाथां <i>asṛikshāthām</i>	असृद्वं <i>asṛidhvam</i>
3. असृष्ट <i>asṛishṭa</i>	असृक्षातां <i>asṛikshātām</i>	असृक्षत <i>asṛikshata</i>



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ÂTMANEPADA.

1. अघुक्षि *aghukshi* अघुक्षावहि *aghukshāvahi* or अगुहहि *aguhvahi* अघुक्षामहि *aghukshāmahi*
 2. अघुक्षयाः *aghukshathāh* or अगूढाः *agūdāh* अघुक्षायां *aghukshāthām* अघुक्षध्वं or अघूदं ¹
 3. अघुक्षत *aghukshata* or अगूढ *agūdha* अघुक्षातां *aghukshātām* अघुक्षंत *aghukshanta*

It may also follow the First Form, अगूहिषं *agūhisham* and अगूहिषि *agūhishi*.
 (§ 337, I. 1.)

लिह् *lih*, to smear.

PARASMAIPADA.

1. अलिक्षं *alikhsham* अलिक्षाव *alikhshāva* अलिक्षाम *alikhshāma*
 2. अलिक्षः *alikhshah* अलिक्षतं *alikhshatam* अलिक्षत *alikhshata*
 3. अलिक्षत् *alikhshat* अलिक्षतां *alikhshatām* अलिक्षन् *alikhshan*

ÂTMANEPADA.

1. अलिक्षि *alikshi* अलिक्षावहि *alikhshāvahi* or अलिहहि *alihvahi* अलिक्षामहि *alikhshāmahi*
 2. अलिक्षयाः *alikhshathāh* or अलीढाः *alīdhāh* अलिक्षायां *alikhshāthām* अलिक्षध्वं or अलीदं ²
 3. अलिक्षत *alikhshata* or अलीढ *alīdha* अलिक्षातां *alikhshātām* अलिक्षंत *alikhshanta*

दुह् *duh*, to milk.

PARASMAIPADA.

अधुक्षं *adhuksham*, &c.

ÂTMANEPADA.

1. अधुक्षि *adhukshi* अधुक्षावहि *adhukshāvahi* or अदुहहि *aduhvahi* अधुक्षामहि *adhukshāmahi*
 2. अधुक्षयाः *adhukshathāh* or अदुग्धाः *adugdhāh* अधुक्षायां *adhukshāthām* अधुक्षध्वं or अधुग्धं ³
 3. अधुक्षत *adhukshata* or अदुग्ध *adugdha* अधुक्षातां *adhukshātām* अधुक्षंत *adhukshanta*

दिह् *dih*, to anoint.

PARASMAIPADA.

अधिक्षं *adhiksham*, &c.

ÂTMANEPADA.

1. अधिक्षि *adhikshi* अधिक्षावहि or अदिहहि ⁴ अधिक्षामहि *adhikshāmahi*
 2. अधिक्षयाः or अदिग्धाः ⁵ अधिक्षायां *adhikshāthām* अधिक्षध्वं or अधिग्धं ⁶
 3. अधिक्षत or अदिग्ध ⁷ अधिक्षातां *adhikshātām* अधिक्षंत *adhikshanta*

SECOND AORIST.

First Form.

§ 363. Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in अ *a*, like those of the Tud form.

¹ *aghukshadhvam* or *agūdādhvam*.

² *alikhshadhvam* or *alīdhvam*.

³ *adhukshadhvam* or *adhugdhvam*.

⁴ *adhikshāvahi* or *adihvahi*.

⁵ *adhikshathāh* or *adigdhāh*.

⁶ *adhikshadhvam* or *adhigdhvam*.

⁷ *adhikshata* or *adigdha*.

सिच् *sich*, to sprinkle. Pres. सिंचामि *siñchāmi*; Impf. असिंचं *asiñcham*.

PARASMAIPADA.

1. असिचं <i>asicham</i>	असिचाव <i>asichāva</i>	असिचाम <i>asichāma</i>
2. असिचः <i>asichah</i>	असिचतं <i>asichatam</i>	असिचत <i>asichata</i>
3. असिचत् <i>asichat</i>	असिचतां <i>asichatām</i>	असिचन् <i>asichan</i>

ÂTMANEPA DA.

1. असिचे <i>asiche</i>	असिचावहि <i>asichāvahi</i>	असिचामहि <i>asichāmahi</i>
2. असिचथाः <i>asichathāh</i>	असिचेयां <i>asichethām</i>	असिचध्वं <i>asichadhvam</i>
3. असिचत <i>asichata</i>	असिचेतां <i>asichetām</i>	असिचंत <i>asichanta</i>

ह्वे *hve*, to call. Pres. ह्वयामि *hvayāmi*; Impf. अह्वयं *ahvayam*; General base हू *hū*.

PARASMAIPADA.

1. अह्वं <i>ahvam</i>	अह्नाव <i>ahvāva</i>	अह्वाम <i>ahvāma</i>
2. अह्वः <i>ahvah</i>	अह्वतं <i>ahvatam</i>	अह्वत <i>ahvata</i>
3. अह्वत् <i>ahvat</i>	अह्वतां <i>ahvatām</i>	अह्वन् <i>ahvan</i>

ÂTMANEPA DA.

1. अह्वे <i>ahve</i>	अह्नावहि <i>ahvāvahi</i>	अह्वामहि <i>ahvāmahi</i>
2. अह्वथाः <i>ahvathāh</i>	अह्वेयां <i>ahvethām</i>	अह्वध्वं <i>ahvadhvam</i>
3. अह्वत <i>ahvata</i>	अह्वेतां <i>ahvetām</i>	अह्वंत <i>ahvanta</i>

§ 364. Roots ending in आ *ā*, ए *e*, इ *i*, drop these vowels, and substitute a base ending in अ *a*: ह्वे *hve* substitutes ह् *hva*, Aor. अह्वं *ahvam*; श्वि *śvi* substitutes श्व *śva*, Aor. अश्वं *aśvam*. Roots ending in च् *ri*, and the root दृश् *driś*, to see, take Guṇa (Pân. VII. 4, 16), and then form a base ending in short अ *a*: सृ *sri*, to go, असरत् *asarat*; दृश् *driś*, to see, अदर्शत् *adarśat*.

§ 365. Roots with penultimate nasal, drop it: स्कन्द् *skand*, to step, अस्कदं *askadam*.

§ 366. Irregular forms are, अवोचं *avocham*, I spoke, from वच् *vach* (according to Bopp a contracted reduplicated aorist, § 370, for अववचं *avavacham*); अपप्तं *apaptam*, I flew, from पत् *pat* (possibly a contracted reduplicated aorist for अपपतं *apapatam*); अनेशं *aneśam*, I perished, Kâś. on Pân. VI. 4, 120 (possibly for अननशं *ananaśam*); अशिशं *aśisham*, I ordered, from शास् *śās*; आस्थं *āstham*, I threw, from अस् *as*. (Pân. VII. 4, 17.)

§ 367. Roots which take this form are,

अस् *as*, to throw (आस्थं *āstham*), वच् *vach*, to speak (अवोचं *avocham*), ख्या *khyā*, to speak (अख्यं *akhyam*), if the agent is implied. (Pân. III. 1, 52.)

लिप् *lip*, to paint, सिच् *sich*, to sprinkle, ह्वे *hve*, to call (irregularly अह्वं *ahvam*), in Par., and optionally in Âtm. (Pân. III. 1, 53, 54). Par. अलिपत् *alipat*, Âtm. अलिपत *alipata* or अलिप्त *alipta*.

The verbs classed as पुषादि *pushādi*, beginning with पुष् *push* (Dh. P. 26, 73–136), द्युतादि *dyutādi*, beginning with द्युत् *dyut* (Dh. P. 18), and those marked by a technical लृ *li*, in the Parasmaipada. (Pân. III. 1, 55.)

The verbs **सृ** *sṛi*, to go, **शास्** *śás*, to order, and **चृ** *ṛi*, to go (**आरं** *áram*), in Par. and Átm. (Pân. III. 1, 56.)

Optionally, verbs technically marked by **इर** *ir*, but in the Parasmaipada only (Pân. III. 1, 57). **अभिदत्** *abhidat* or **अभैत्सीत्** *abhaisít*.

Optionally, **जृ** *jṛi*, to fail, **स्तम्** *stambh*, to stiffen (**अस्तभत्** *astabhat* or **अस्तंभीत्** *astambhít*), **मुच्** *mruch*, to go (**अमुचत्** *amruchat* or **अमोचीत्** *amrochít*), **ग्लुच्** *mluch*, to go, **गृच्** *gruch*, to steal, **ग्लुच्** *gluch*, to steal, **ग्लुञ्च्** *gluñch*, to go (**अग्लुचत्** *agluchat* or **अग्लुञ्चीत्** *agluñchít*), **श्वि** *śvi*, to grow (irregularly **अश्वत्** *asvat*), but in the Parasmaipada only. (Pân. III. 1, 58.)

§ 368. There are a few verbs, ending in **आ** *á*, **ए** *e*, **ओ** *o*, which take this form of the second aorist in the Parasmaipada; also **भू** *bhú*, to be. They retain throughout the long final vowel, except before the **उः** *uh* of the 3rd pers. plur., before which the final **आ** *á* is rejected. In the Átmanepada these verbs in **आ** *á* take the Second Form of the first aorist, and change **आ** *á* to **इ** *i*.

दा *dá*, to give. Pres. **ददामि** *dadámi*; Impf. **अददां** *adadám*.

PARASMAIPADA.

1. अदां <i>adám</i>	अदाव <i>adáva</i>	अदाम <i>adáma</i>
2. अदाः <i>adáḥ</i>	अदातं <i>adátam</i>	अदात <i>adáta</i>
3. अदात् <i>adát</i>	अदातां <i>adátám</i>	अदुः <i>aduh</i>

भू *bhú*, to be. Pres. **भवामि** *bhavámi*; Impf. **अभवं** *abhavam*.

PARASMAIPADA.

1. अभूवं <i>abhúvam</i> *	अभूव <i>abhúva</i>	अभूम <i>abhúma</i>
2. अभूः <i>abhúḥ</i>	अभूतं <i>abhútam</i>	अभूत <i>abhúta</i>
3. अभूत् <i>abhút</i>	अभूतां <i>abhútám</i>	अभूवन् <i>abhúvan</i>

Verbs which take this form are,

गा *gá*, to go; **दा** *dá*, to give; **धा** *dhá*, to place; **पा** *pá*, to drink; **स्था** *sthá*, to stand; **दे** *de*, to guard; **दो** *do*, to cut; **भू** *bhú*, to be. (Pân. II. 4, 77.)

Optionally, **घ्रा** *ghrá*, to smell; **धे** *dhe*, to drink; **शो** *śo*, to sharpen; **छो** *chho*, to cut; **सो** *so*, to destroy. (Pân. II. 4, 78.)

§ 369. The nine roots of the Tan class ending in **न्** *n* or **ण्** *ṇ* may form the 2nd and 3rd pers. sing. Átm. in **थाः** *tháh* and **त** *ta*, before which the final nasal is rejected. **तन्** *tan*, to stretch; Aor. **अतनिष्ट** *atanishṭa* or **अतत** *atata*; **अतनिष्ठाः** *atanishṭháh* or **अतथाः** *atatháh* (Pân. II. 4, 79). These forms might be considered as irregular Átmanepada forms of the second aorist, or of the first aorist II, with loss of initial **स्** *s*.

Second or Reduplicated Form of the Second Aorist.

§ 370. A few primitive verbs, and the very numerous class of the Chur roots, the denominatives and causatives in **अय्** *ay*, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

* Irregular in the 1st pers. sing., dual, and plur., and in the 3rd pers. plur.



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long vowel (*achuchyutat*, not *achúchyutat*). In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achaskandat*).

§ 375. In the roots which do not resist the shortening process,

अ *a*, इ *i*, उ *u*, ऋ *ṛi* are represented in the reduplicative syllable by अ *a* or इ *i*, इ *i*, उ *u*, इ *i*; and all lengthened, where necessary.

Second or Reduplicated Form of the Second Aorist.

I. ॐ — ॐ.

पच् *pach*, to cook, पाचयति *pácháyati*; अपीपचत् *ápípachat**.

भिद् *bhid*, to cut, भेदयति *bhedáyati*; अबीभिदत् *ábíbhidat*.

मुद् *mud*, to rejoice, मोदयति *modáyati*; अमूमुदत् *ámúmudat*.

वृत् *vrit*, to exist, वर्तयति *varáyati*; अवीवृतत् *ávívritat*.

मृज् *mrij*, to cleanse, मार्जयति *márjáyati*; अमीमृजत् *ámímrijat*.

कृत् *krít*, to praise, कीर्तयति *kírtáyati*; अचीकृतत् *áchíkritat*†.

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*).

त्यज् *tyaj*, to leave, त्याजयति *tyájáyati*; अतित्यजत् *átityajat*.

भ्राज् *bhráj*, to shine, भ्राजयति *bhrájáyati*; अबिभ्राजत् *ábibhrajat*.

क्षिप् *kship*, to throw, क्षेपयति *kshepáyati*; अचिक्षिपत् *áchikshipat*.

च्युत् *chyut*, to fall, च्योतयति *chyotáyati*; अचुच्युतत् *áchuchyutat*.

स्वृ *svri*, to sound, स्वारयति *sváráyati*; असिस्वरत् *ásisvarat*.

2. ॐ ॐ —.

रक्ष् *raksh*, to protect, रक्षयति *raksháyati*; अररक्षत् *árarakshat*‡.

भिक्ष् *bhiksh*, to beg, भिक्षयति *bhiksháyati*; अबिभिक्षत् *ábibhikshat*.

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken.

प्रच्छ् *prachh*, to ask, प्रच्छयति *prachcháyati*; अपप्रच्छत् *ápaprachchhat*.

स्कन्द् *skand*, to step, स्कन्दयति *skandáyati*; अचस्कन्दत् *áchaskandat*.

§ 377. Roots with radical ऋ *ṛi* or ॠ *ṛí*, followed by a consonant, may optionally take the ॐ — ॐ or ॐ ॐ — forms.

* गणय् *gaṇáy* and कथय् *katháy* take ई *í* or अ *a* optionally; अजीगणत् *ájígaṇat* or अजगणत् *ájagaṇat*.

† The following verbs take अ *a* instead of इ *i* or ई *í* in the reduplicative syllable of the aorist in the causative:

स्मृ *smri*, दृ *drí*, त्वर् *tvar*, प्रथ् *prath*, म्रद् *mrád*, स्तृ *strí*, स्पृश् *spas*.

स्मृ *smri*; Caus. स्मारयति *smáráyati*; Aor. असस्मरत् *ásasmarat*.

The same verbs which, as will be shown hereafter (§ 474), reduplicate अव् *av*, (the Guṇa of उ, ऊ *ú*), in the desiderative by उ *u*, take उ *u* instead of इ *i* in the reduplicated aorist:

नु *nu*; Caus. नावयति *náváyati*; Des. नुनावयिषति *núnávayishati*; Aor. of Caus. अनूनवं *ánúnavam*.

‡ Radical अ *a* is reduplicated by अ *a* if the root ends in a double consonant.

वृत् *vrit*, to be, वर्तयति *vartáyati*; अविवृतत् *ávivritat* or अववर्तत् *ávavartat*. (Pāṇ. VII. 4, 7.)
 मृज् *mrij*, to cleanse, मार्जयति *māṛjáyati*; समीमृजत् *ámimrijat* or सममार्जत् *ámamāṛjat*.
 कृत् *kṛt*, to praise, कीर्तयति *kīrtáyati*; अचीकृतत् *áchikṛitat* or अचिकीर्तत् *áchikīrtat*.

§ 378. Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases.

Thus अश् *aś* forms the Caus. आशय् *áśáy*. This after throwing off अय् *ay*, and shortening the vowel, becomes अश् *aś*; this reduplicated, अशिञ् *aś-iś*; and lastly, with augment and termination, आशिञ् *áś-iś-am*.

In the same manner, आर्चिञ् *árchicham*, औब्जिञ् *áuḃjijam*, &c. (§ 476.)

§ 379. Are slightly irregular :

पा *pá*, to drink, which forms its causal aorist as अपीप्यत् *ápípyat* (instead of अपीपयत् *ápípayat*). Pāṇ. VII. 4, 4.

स्था *sthá*, to stand, which forms its causal aorist as अतिष्ठिपत् *átishṭhipat* (instead of अतिष्ठपत् *átishṭhapat*).

घ्रा *ghrá*, to smell, which forms its causal aorist as अजिघ्रिपत् *ájighripat* or अजिघ्रपत् *ájighrapat*.

REDUPLICATED AORIST.

PARASMAIPADA.

1. अशिञ्चयं <i>áśiśrayam</i>	अशिञ्चयाव <i>áśiśrayáva</i>	अशिञ्चयाम <i>áśiśrayáma</i>
2. अशिञ्चयः <i>áśiśrayaḥ</i>	अशिञ्चयतं <i>áśiśrayatam</i>	अशिञ्चयत <i>áśiśrayata</i>
3. अशिञ्चयत् <i>áśiśrayat</i>	अशिञ्चयतां <i>áśiśrayatām</i>	अशिञ्चयन् <i>áśiśrayan</i>

ÂTMANEPADA.

1. अशिञ्चये <i>áśiśraye</i>	अशिञ्चयावहि <i>áśiśrayávahi</i>	अशिञ्चयामहि <i>áśiśrayámahi</i>
2. अशिञ्चयथाः <i>áśiśrayathāḥ</i>	अशिञ्चयेथां <i>áśiśrayethām</i>	अशिञ्चयध्वं <i>áśiśrayadhvam</i>
3. अशिञ्चयत <i>áśiśrayata</i>	अशिञ्चयेतां <i>áśiśrayetām</i>	अशिञ्चयन्त <i>áśiśrayanta</i>

§ 380. In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt. As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb; and the rules of grammarians, however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate इ *i*. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in म् *m*, and roots ending in द् *d*.

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are

indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

CHAPTER XIV.

FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

Future.

§ 381.

Terminations.

PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
1. इष्यामि <i>ishyāmi</i>	इष्यावः <i>ishyāvah</i>	इष्यामः <i>ishyāmah</i>
2. इष्यसि <i>ishyāsi</i>	इष्यथः <i>ishyāthah</i>	इष्यथ <i>ishyātha</i>
3. इष्यति <i>ishyāti</i>	इष्यतः <i>ishyātah</i>	इष्यन्ति <i>ishyānti</i>

ĀTMANEPAḌA.

1. इष्ये <i>ishyē</i>	इष्यावहे <i>ishyāvāhe</i>	इष्यामहे <i>ishyāmahe</i>
2. इष्यसे <i>ishyāse</i>	इष्येथे <i>ishyēthe</i>	इष्यध्वे <i>ishyādhve</i>
3. इष्यते <i>ishyāte</i>	इष्येते <i>ishyēte</i>	इष्यन्ते <i>ishyānte</i>

The cases in which the इ *i* of इष्यामि *ishyāmi* &c. must be or may be omitted have been stated in chapter XI, § 331 seq. For the cases in which इ *i* is changed to ई *ī*, see § 340. On the change of ष *sha* and स *sa*, see § 100 seq. On the strengthening of the radical vowel, see chapter XII, § 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive Ātm. are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhavishyāmi*) and § 345 (*mārکشyāmi*). These peculiarities must be learnt by practice, but a few general rules may here be repeated :

1. Final ए *e*, ऐ *ai*, ओ *o* are changed to आ *ā*; गै *gai*, to गाय्, गास्यामि *gāsyāmi*, &c.
2. Final इ *i* and ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi* and ॠ *ṛī*, take Guṇa; जि *ji*, to conquer, जेष्यामि *jeshyāmi*; भू *bhū*, भविष्यामि *bhavishyāmi*; कृ *kṛi*, करिष्यामि *karishyāmi*; दृ *ḍṛī*, to tear, दरिष्यामि *darishyāmi* or दरीष्यामि *darīshyāmi*. There are the usual exceptions, कू *kū*, to sound, कुविष्यामि *kuvishyāmi*. (§ 345, note.)
3. Penultimate इ *i*, उ *u*, ऋ *ṛi*, prosodially short, take Guṇa; ॠ *ṛī* becomes ईर् *īr*; बुध् *budh*, बोधिष्यामि *bodhishyāmi*; भिद् *bhid*, भेत्यति *bhetsyāti*.



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ÂTMANEPADA.

1. ऐष्ये <i>aishye</i>	ऐष्यावहि <i>aishyāvahi</i>	ऐष्यामहि <i>aishyāmahi</i>
2. ऐष्यथाः <i>aishyathāḥ</i>	ऐष्येथां <i>aishyethām</i>	ऐष्यध्वं <i>aishyadhvam</i>
3. ऐष्यत <i>aishyata</i>	ऐष्येतां <i>aishyetām</i>	ऐष्यंत <i>aishyanta</i>

Periphrastic Future.

§ 384. The terminations are,

PARASMAIPADA.

1. इतास्मि <i>itāsmi</i>	इतास्वः <i>itāsvaḥ</i>	इतास्मः <i>itāsmah</i>
2. इतासि <i>itāsi</i>	इतास्यः <i>itāsthaḥ</i>	इतास्य <i>itāstha</i>
3. इता <i>itā</i>	इतारौ <i>itārau</i>	इतारः <i>itārah</i>

ÂTMANEPADA.

1. इताहे <i>itāhe</i>	इतास्वहे <i>itāsvahe</i>	इतास्महे <i>itāsmahē</i>
2. इतासे <i>itāse</i>	इतासाथे <i>itāsāthe</i>	इताध्वे <i>itādhve</i>
3. इता <i>itā</i>	इतारौ <i>itārau</i>	इतारः <i>itārah</i>

These terminations are clearly compounded of ता *tā* (base तृ *tri*), the common suffix for forming *nomina agentis*, and the auxiliary verb अस् *as*, to be. There is, however, with regard to ता *tā*, no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ *i* or ई *ī*, see § 331 seq. On the strengthening of the radical vowel, see § 382.

बुध् *budh*, to know,
with intermediate इ *i*.

PARASMAIPADA.

SINGULAR.

DUAL.

PLURAL.

1. बोधितास्मि <i>bodhitāsmi</i>	बोधितास्वः <i>bodhitāsvaḥ</i>	बोधितास्मः <i>bodhitāsmah</i>
2. बोधितासि <i>bodhitāsi</i>	बोधितास्यः <i>bodhitāsthaḥ</i>	बोधितास्य <i>bodhitāstha</i>
3. बोधिता <i>bodhitā</i>	बोधितारौ <i>bodhitārau</i>	बोधितारः <i>bodhitārah</i>

ÂTMANEPADA.

1. बोधिताहे <i>bodhitāhe</i>	बोधितास्वहे <i>bodhitāsvahe</i>	बोधितास्महे <i>bodhitāsmahē</i>
2. बोधितासे <i>bodhitāse</i>	बोधितासाथे <i>bodhitāśāthe</i>	बोधिताध्वे <i>bodhitādhve</i>
3. बोधिता <i>bodhitā</i>	बोधितारौ <i>bodhitārau</i>	बोधितारः <i>bodhitārah</i>

इ *i*,

without intermediate इ *i*.

PARASMAIPADA.

1. एतास्मि <i>etāsmi</i>	एतास्वः <i>etāsvaḥ</i>	एतास्मः <i>etāsmah</i>
2. एतासि <i>etāsi</i>	एतास्यः <i>etāsthaḥ</i>	एतास्य <i>etāstha</i>
3. एता <i>etā</i>	एतारौ <i>etārau</i>	एतारः <i>etārah</i>

ÂTMANEPADA.

1. एताहे <i>etāhe</i>	एतास्वहे <i>etāsvahe</i>	एतास्महे <i>etāsmāhe</i>
2. एतासे <i>etāse</i>	एतासाथे <i>etāsātke</i>	एताध्वे <i>etādhwē</i>
3. एता <i>etā</i>	एतारौ <i>etārau</i>	एतारः <i>etārah</i>

Benedictive.

§ 385. The so-called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an *स्* before the personal terminations. In the Parasmaipada this *स्* stands between the *या yā* of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers. sing. Thus, instead of

Opt. यां, याः, यात्, याव, यातं, यातां, याम, यात, युः,	
<i>yām, yāh, yāt, yāva, yātam, yātām, yāma, yāta, yūh,</i>	we have
Ben. यासं, याः, यात्, यास्व, यास्तं, यास्तां, यास्म, यास्त, यासुः.	
<i>yāsam, yāh, yāt, yāsva, yāstam, yāstām, yāsma, yāsta, yāsuḥ.</i>	

As the optative is a verbal compound of the modified base with an ancient second aorist of the root *या yā*, the benedictive seems a similar compound of the unmodified base with an ancient first aorist of *या yā*. In *याः yāh* and *यात् yāt* we have contractions of *यास् यāss* and *यास्त यāst*. In the Veda the 3rd pers. sing. is *याः yāh*. (See Bollensen, Zeitschrift der D. M. G., vol. xxii. p. 594; and Pāṇ. VIII. 2, 73-74.)

In the Âtmanepada the *स्* stands *before* the terminations of the optative, e.g. *सीय sīya* instead of *ईय īya*. Besides this, the personal terminations originally beginning with *त् t* or *थ th* take an additional *स्*. Cf. § 351. Thus, instead of

Opt. ईय, ईयाः, ईत, ईवहि, ईयाथां, ईयातां, ईमहि, ईध्वं, ईरन्,	
<i>īyā, īthāh, itā, ivāhi, īyāthām, īyātām, imāhi, idhvām, irān,</i>	we have
Ben. सीय, सीष्टाः, सीष्ट, सीवहि, सीयास्थां, सीयास्तां, सीमहि, सीध्वं, सीरन्.	
<i>sīyā, sīsthāh, sīsthā, sīvāhi, sīyāsthām, sīyāstām, sīmāhi, sīdhvām, sīrān.</i>	

The benedictive in the Âtmanepada is really an optative of the first aorist. Thus from *भू bhū*, Aor. *अभविषि abhavishi*, Ben. *भविषीय bhavishīya*; from *स्तु stu*, Opt. Âtm. *स्तुवीत stuvīta*, Aor. *अस्तोष्ट astoshta*, Ben. *स्तोषीष्ट stoshīshṭa*; from *क्री k्री*, Opt. Âtm. *क्रीणीरन् k्रीṇīran*, Aor. *अक्रेषत akreshata*, Ben. *क्रेषीरन् kreshīran*.

§ 386. Verbal bases ending in *अय ay* (Chur, Caus. Denom. &c.) drop *अय ay* before the terminations of the benedictive Par.: *चोरय choray*, Ben. *चोर्यासं choryāsam*; but in Âtm. *चोरयिषीय chorayishīyā*. Denominative bases in *य y* drop *य y* in the Ben. Par.: *पुत्रीय putrīy*, Ben. *पुत्रीयासं putrīyāsam*; but in Âtm. *पुत्रीयिषीय putrīyishīyā*.

§ 387. The benedictive Parasmaipada belongs to the weakening, the benedictive Âtmanepada to the strengthening forms (§ 344). Hence from *चित् chit*, Par. *चित्यासं chityāsam*, Âtm. *चेतिषीय chetishīyā*.

§ 388. The benedictive Parasmaipada never takes intermediate *इ i*. The benedictive Âtmanepada generally takes intermediate *इ i*. Exceptions are provided for by the rules § 331 seq.

Weakening of the Base before Terminations beginning with य् y.

§ 389. Some of the rules regulating the weakening of the base, which is required in the benedictive Parasmaipada, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive.

§ 390. While, generally speaking, the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इ *i*, उ *u*, चृ *ri*. Final इ *i* and उ *u*, before the य् *y* of the terminations of benedictive, passive, and intensive, are lengthened (Pân. VII. 4, 25), but not strengthened by Guṇa.

चि *chi*, to gather; Ben. चीयात् *chīyāt*; Pass. चीयते *chīyáte*; Int. चेचीयते *chechīyáte*.

Final चृ *ri* is changed to रि *ri*. (Pân. VII. 4, 28.)

कृ *kṛi*, to do; Ben. क्रियात् *kriyāt*; Pass. क्रियते *kriyáte*. (The Intensive has चेक्रीयते *chekrīyáte*, Pân. VII. 4, 27.)

In roots, however, beginning with conjunct consonants, final चृ *ri* is actually strengthened by Guṇa, and appears as अर् *ar*. (Pân. VII. 4, 29.)

स्मृ *smṛi*, to remember; Ben. स्मर्यात् *smaryāt*; Pass. स्मर्यते *smaryáte*; Int. सास्मर्यते *sāsmaryáte*.

Also in चृ *ri*, to go; Ben. अर्यात् *aryāt*; Pass. अर्यते *aryáte*; Int. अरार्यते *arāryáte*.

Final चृ *ri* is changed to ईर् *īr*, and, after labials, to ऊर् *ūr*.

स्तृ *strī*, to stretch; Ben. स्तोर्यात् *stīryāt*; Pass. स्तोर्यते *stīryáte*; Int. तेस्तोर्यते *testīryáte*.

पृ *pṛi*, to fill; Ben. पूर्यात् *pūryāt*; Pass. पूर्यते *pūryáte*; Int. पोपूर्यते *popūryáte*.

Exceptions: शी *śi* is changed to शय् *śay*.

शी *śi*, to lie down; (Ben. शय्यात् *śayyāt* does not occur, because the verb is Âtmanepadin);

Pass. शय्यते *śayyáte*; Int. शाशय्यते *śāsāyayáte*. (Pân. VII. 4, 22.)

इ *i*, after prepositions, does not lengthen the final इ *i* in the benedictive.

इ *i*, to go; Ben. ईयात् *īyāt*; but समियात् *samiyāt*. (Pân. VII. 4, 24.)

उह् *ūh*, to understand, after prepositions, is shortened to उह् *uh*. (Pân. VII. 4, 23.)

Ben. ऊह्यात् *ūhyāt*; Pass. ऊह्यते *ūhyáte*.

Ben. समुह्यात् *samūhyāt*; Pass. समुह्यते *samūhyáte*.

§ 391. The following roots may or may not drop their final न् *n*, and then lengthen the preceding vowel. (Pân. VI. 4, 43.)

जन् *jan*, to beget; Ben. जायात् *jāyāt* or जन्यात् *janyāt*; Pass. जायते *jāyáte* or जन्यते *janyáte*;

Int. जाजायते *jājāyáte* or जंजन्यते *jañjanyáte*.

सन् *san*, to obtain; Ben. सायात् *sāyāt* or सन्यात् *sanyāt*; Pass. सायते *sāyáte* or सन्यते *sanyáte*;

Int. सासायते *sāsāyáte* or संसन्यते *saṁsanyáte*.

खन् *khan*, to dig; Ben. खायात् *khāyāt* or खन्यात् *khanyāt*; Pass. खायते *khāyáte* or खन्यते

khanyáte; Int. चाखायते *chākhāyáte* or चंखन्यते *chaṅkhanyáte*.

In the passive only, तन् *tan*, to stretch; Ben. तन्यात् *tanyāt*; Pass. तायते *tāyáte* or तन्यते *tanyáte*; Int. तंतन्यते *tantanyáte*.

§ 392. According to a general rule, roots ending in ऐ *ai* and ओ *o* change their final diphthong in the general tenses into आ *ā*: ध्ये *dhyai*, ध्यायते *dhyāyáte*. Roots ending in आ *ā* retain it: पा *pā*, पायते *pāyáte*, he is protected. But the following roots change their final vowel into ई *ī* in the passive and intensive; into ए *e* in the benedictive Par.; and keep it unchanged before gerundial य् *ya*. (Pân. VI. 4, 66, 67, 69.)



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from **स्रस्** *srams*, Part. **सस्तः** *srastáh*, Pass. **सस्यते** *srasyáte*, Ben. **सस्यात्** *srasyát*, Ger. **सस्वा** *srastvá*, Int. **सनीसस्यते** *sanísrasyáte*, Aor. **अस्रसत्** *ásrasat*; from **रंज्** *rañj*, Ben. **रज्यात्** *rajyát*, Pass. **रज्यते** *rajyáte*, Part. **रक्तः** *raktáh*, Ger. **रक्ता** *raktvá* (or **रंक्ता** *rañktvá*, Pân. VI. 4, 32).

§ 396. With regard to the benedictive Âtm. see the general rules as to the strengthening of the base, § 344, and particularly § 348 seq. Remember, that if the benedictive Âtm. does not take intermediate इ *i*, penultimate इ *i*, उ *u*, ऋ *ṛi* are left unchanged, whereas in other strengthening tenses they take Guṇa (§ 344). Final ऋ *ṛi*, too, remains unchanged, and ऋ *ṛi* becomes ई *īr*, or, after labials, ऊ *ūr*. **क्षिप्** *kship*, to throw, **क्षिप्स्य** *kshipsyá*; **पृ** *pṛi*, to fill, **पृष्य** *púrshyá*.

Benedictive.

PARASMAIPADA.

1. बुधासं <i>budhyásam</i>	बुधास्व <i>budhyásva</i>	बुधास्म <i>budhyásma</i>
2. बुधाः <i>budhyáh</i>	बुधास्तं <i>budhyástam</i>	बुधास्त <i>budhyástá</i>
3. बुधात् <i>budhyát</i>	बुधास्तां <i>budhyástām</i>	बुधासुः <i>budhyásuḥ</i>

ÂTMANEPADA.

1. बोधिषीय <i>bodhishíyá</i>	बोधिषीवहि <i>bodhishíváhi</i>	बोधिषीमहि <i>bodhishímáhi</i>
2. बोधिषीष्ठाः <i>bodhishíshṭháh</i>	बोधिषीयास्यां <i>bodhishíyásthām</i>	बोधिषीध्वं <i>bodhishídhvám</i>
3. बोधिषीष्ट <i>bodhishíshtá</i>	बोधिषीयास्तां <i>bodhishíyástām</i>	बोधिषीरन् <i>bodhishírán</i>

CHAPTER XV.

PASSIVE.

§ 397. The passive takes the terminations of the Âtmanepada.

Special Tenses of the Passive.

§ 398. The present, imperfect, optative, and imperative of the passive are formed by adding य *yá* to the root. This य *ya* is added in the same manner as it is in the Div verbs, so that the Âtmanepada of Div verbs is in all respects (except in the accent) identical with the passive.

Âtm. **नह्यते** *náhyate*, he binds; Pass. **नह्यते** *nahyáte*, he is bound.

§ 399. Bases in अय् *ay* (Chur, Caus. Denom. &c.) drop अय् *ay* before य *ya* of the passive.

बोधय् *bodháy*, to make one know; **बोध्यते** *bodh-yáte*, he is made to know.

चोरय् *choráy*, to steal; **चोर्यते** *chor-yáte*, he is stolen.

Intensive bases ending in य् *y* retain their य् *y*, to which the य *ya* of the passive is added without any intermediate vowel.

लोलूय् *lolúy*, to cut much; **लोलूय्यते** *lolúyyáte*, he is cut much.

Intensive bases ending in य् *y*, preceded by a consonant, drop their य् *y*.

बेभिद्य् *bebhidy*, to sever; बेभिद्यते *bebhidyáte*, it is severed.

दीधी *dídhi*, to shine, वेवी *veví*, to yearn, दरिद्रा *daridrā*, to be poor, drop their final vowel, as usual.

दीधी *dídhi*, दीध्यते *dídhyáte*, it is lightened, i. e. it lightens.

§ 400. As to the weakening of the base, see the rules given for the benedictive, § 389 seq.

Passive.

SINGULAR.

1.	2.	3.
Pres. भूये <i>bhúyē</i>	भूयसे <i>bhúyāse</i>	भूयते <i>bhúyāte</i>
Impf. अभूये <i>ābhúye</i>	अभूयथाः <i>ābhúyathāḥ</i>	अभूयत <i>ābhúyata</i>
Opt. भूयेय <i>bhúyéya</i>	भूयेथाः <i>bhúyéthāḥ</i>	भूयेत <i>bhúyéta</i>
Imp. भूयै <i>bhúyai</i>	भूयस्व <i>bhúyasva</i>	भूयतां <i>bhúyātām</i>

DUAL.

Pres. भूयावहे <i>bhúyāvahe</i>	भूयेथे <i>bhúyéthe</i>	भूयेते <i>bhúyéte</i>
Impf. अभूयावहि <i>ābhúyāvahi</i>	अभूयेथां <i>ābhúyethām</i>	अभूयेतां <i>ābhúyetām</i>
Opt. भूयेवहि <i>bhúyévaḥi</i>	भूयेयाथां <i>bhúyéyāthām</i>	भूयेयातां <i>bhúyéyātām</i>
Imp. भूयावहै <i>bhúyāvahai</i>	भूयेथां <i>bhúyéthām</i>	भूयेतां <i>bhúyētām</i>

PLURAL.

Pres. भूयामहे <i>bhúyāmahe</i>	भूयध्वे <i>bhúyādhve</i>	भूयन्ते <i>bhúyānte</i>
Impf. अभूयामहि <i>ābhúyāmahi</i>	अभूयध्वं <i>ābhúyādhvam</i>	अभूयन्त <i>ābhúyanta</i>
Opt. भूयेमहि <i>bhúyémaḥi</i>	भूयेध्वं <i>bhúyédhvam</i>	भूयेरन् <i>bhúyéran</i>
Imp. भूयामहै <i>bhúyāmahai</i>	भूयध्वं <i>bhúyādhvam</i>	भूयन्तां <i>bhúyāntām</i>

General Tenses of the Passive.

§ 401. In the general tenses of the passive, य् *yā* is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the Âtmanepada. The य् *ya* of the passive is treated, in fact, like one of the conjugational class-marks (*vikaraṇas*), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses.

Reduplicated Perfect.

The reduplicated perfect is the same as in the Âtmanepada.

Periphrastic Perfect.

The periphrastic perfect is the same as in the Âtmanepada, but the auxiliary verbs अस् *as* and भू *bhū* must be conjugated in the Âtmanepada, as well as कृ *kṛi*. (§ 342.)

Aorist.

§ 402. Verbs may be conjugated in the three forms of the first aorist which admit of Âtmanepada, and without differing from the paradigms given above, except in the third person singular.

The second aorist Âtmanepada is not to be used in a purely passive sense*.

§ 403. In the third person singular a peculiar form has been fixed in the passive, ending in इ *i*, and requiring Vṛiddhi of final, and Guṇa of medial vowels (but अ *a* is lengthened), followed by *one* consonant.

Thus, instead of अलविष्ट <i>álavishta</i> , we find अलावि <i>áláv-i</i> .			} First Form.
अबोधिष्ट <i>abodhishta</i> ,	—	अबोधि <i>abodh-i</i> .	
अक्षिप्त <i>akshipta</i> ,	—	अक्षेपि <i>akshep-i</i> .	} Second Form.
अनेष्ट <i>aneshṭa</i> ,	—	अनायि <i>anáy-i</i> .	
अकृत <i>akṛita</i> ,	—	अकारि <i>akár-i</i> .	
अदित <i>adita</i> ,	—	अदायि <i>adáy-i</i> .	
अस्तीष्ट <i>astīrshṭa</i> ,	—	अस्तारि <i>astár-i</i> .	
असृष्ट <i>asṛishṭa</i> ,	—	असर्जि <i>asarj-i</i> .	
अदग्ध <i>adagdha</i> ,	—	अदाहि <i>adáh-i</i> .	
अदिक्षत <i>adikshata</i> ,	—	अदेशि <i>adeś-i</i> .	} Fourth Form.
अघुक्षत <i>aghukshata</i> ,	—	अगूहि <i>agúh-i</i> .	
अलिक्षत <i>alikhata</i> ,	—	अलेहि <i>aleh-i</i> .	
अधुक्षत <i>adhukshata</i> ,	—	अदोहि <i>adoh-i</i> .	
अधिक्षत <i>adhikshata</i> ,	—	अदेहि <i>adeh-i</i> .	

§ 404. Verbs ending in आ *ā* or diphthongs, take य् *y* before the passive इ *i*.

दा *dā*, अदायि *adáy-i*, instead of अदित *adita*.

§ 405. Verbs ending in अय् *ay* (Chur, Caus. Denom. &c.) drop अय् *ay* before the passive इ *i*, though in the general tenses, after the dropping of the passive य् *ya*, the original अय् *ay* may reappear, i.e. the Âtm. may be used as passive.

बोधय् *bodhay*, अबोधि *abodhi*; चोरय् *choray*, अचोरि *achori*; राजय् *rājay*, अराजि *arāji*.

In the other persons these verbs may either drop अय् *ay* or retain it, being conjugated in either case after the first form of the first aorist.

भावय् *bhāvay*; अभावयिषि *abhāvishi*, अभावयिष्ठाः *abhāvishṭhāḥ*, अभावि *abhāvi*; or अभावयिषि *abhāvayishi*, अभावयिष्ठाः *abhāvayishṭhāḥ*, अभावि *abhāvi*.

§ 406. Intensive bases in य् *y* add the passive इ *i*, without Guṇa.

Int. बोभूय् *bobhúy*, अबोभूयि *abobhúyi*.

Intensive bases ending in य् *y*, preceded by a consonant, drop य् *y*, and refuse Guṇa.

Int. बेभिद्य् *bebhidy*; Aor. अबेभिदि *abebhidi*.

Desiderative bases, likewise, refuse Guṇa.

Des. बुबोधिष् *bubodhish*; Aor. अबुबोधिषि *abubodhishi*.

* This would follow if *kartari* extends to Pân. III. 1, 54, 56.



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- Dual 1. pers. अलाविष्वहि *alâvi-shvahi*, by the side of अलविष्वहि *alävi-shvahi*.
 2. अलाविषायां *alâvi-shâthâm*, — — अलविषायां *alävi-shâthâm*.
 3. अलाविषातां *alâvi-shâtâm*, — — अलविषातां *alävi-shâtâm*.
- Plur. 1. pers. अलाविष्महि *alâvi-shmahi*, by the side of अलविष्महि *alävi-shmahi*.
 2. अलाविध्वं *alâvi-dhvam* or °द्वं *-dhvam* — अलविध्वं *alävi-dhvam* or °द्वं.
 3. अलाविषत *alâvi-shata*, — — अलविषत *alävi-shata*.
 Fut. लाविष्ये *lâvi-shye*, by the side of लविष्ये *lăvi-shye*.
 Cond. अलाविष्ये *alâvi-shye*, — — अलविष्ये *alävi-shye*.
 Per. Fut. लाविताहे *lâvi-tâhe*, — — लविताहे *lăvi-tâhe*.
 Ben. लाविषीय *lâvi-shîya*, — — लविषीय *lăvi-shîya*.
- From चि *chi*, to gather, 3rd pers. sing. Aor. Pass. अचायि *achâyi*; hence
 Aor. अचायिषि *achâyishi*, besides अचेषि *acheshi*, &c.
 Fut. चायिष्ये *châyishye*, — चेष्ये *cheshye*.
 Cond. अचायिष्ये *achâyishye*, — अचेष्ये *acheshye*.
 Per. Fut. चायिताहे *châyitâhe*, — चेताहे *chetâhe*.
 Ben. चायिषीय *châyishîya*, — चेषीय *cheshîya*.
- From घ्रा *ghrâ*, to smell, 3rd pers. sing. Aor. Pass. अघ्रायि *aghrâyi*; hence
 Aor. अघ्रायिषि *aghrâyishi*, besides अघ्रासि *aghrâsi*.
 Fut. घ्रायिष्ये *ghrâyishye*, — घ्रास्ये *ghrâsye*.
 Cond. अघ्रायिष्ये *aghrâyishye*, — अघ्रास्ये *aghrâsye*.
 Per. Fut. घ्रायिताहे *ghrâyitâhe*, — घ्राताहे *ghrâtâhe*.
 Ben. घ्रायिषीय *ghrâyishîya*, — घ्रासीय *ghrâsîya*.
- From धृ *dhvri*, to hurt, 3rd pers. sing. Aor. Pass. अध्वारि *adhvâri*; hence
 Aor. अध्वारिषि *adhvârishi*, besides अध्वृषि *adhvrishi* or अध्वरिषि *adhvârishi*.
 Fut. ध्वारिष्ये *dhvârishye*, — ध्वरिष्ये *dhvârishye*.
 Per. Fut. ध्वारिताहे *dhvâritâhe*, — ध्वर्ताहे *dhvârtâhe*.
 Ben. ध्वारिषीय *dhvârishîya*, — ध्वृषीय *dhvrishîya* or ध्वरिषीय *dhvârishîya**
- From हन् *han*, to kill, 3rd pers. sing. Aor. Pass. अघानि *aghâni*; hence
 Aor. अघानिषि *aghânishi*, besides (अवधिषि *avadhishi*). Pân.vi.4,62 †.
 Fut. घानिष्ये *ghânishye*, — हनिष्ये *hanishye*.
 Per. Fut. घानिताहे *ghânitâhe*, — हंताहे *hantâhe*.
 Ben. घानिषीय *ghânishîya*, — (वधिषीय *vadhishîya*).
- From दृश् *drîś*, to see, 3rd pers. sing. Aor. Pass. अदर्शि *adarśi*; hence
 Aor. अदर्शिषि *adarśishi*, besides अदृक्षि *adrîkshi*.
 Fut. दर्शिष्ये *darśishye*, — द्रक्ष्ये *drakshye*.
 Per. Fut. दर्शिताहे *darśitâhe*, — द्रष्टाहे *drashtâhe*.
 Ben. दर्शिषीय *darśishîya*, — दृक्षीय *drîkshîya*.

* See § 332, 5.

† Siddh.-Kaum. vol. II, p. 270, seems to allow अहसि *ahasi*.

From ग्रह् *grah*, to take, 3rd pers. sing. Aor. Pass. अग्राहि *agrāhi*; hence

Aor. अग्राहिषि *agrāhishi*, besides अग्रहीषि *agrahīshi*.

Fut. ग्राहिष्ये *grāhishye*, — ग्रहीष्ये *grahīshye*.

Per. Fut. ग्राहिताहे *grāhitāhe*, — ग्रहीताहे *grahītāhe*.

Ben. ग्राहिषीय *grāhishīya*, — ग्रहीषीय *grahīshīya*.

From रम्य् *ramay*, to delight, Caus. of रम् *ram*, 3rd pers. sing. Aor. Pass. अरमि *arami* or अरामि *arāmi*; hence

Aor. अरमिषि *aramishi* or अरामिषि *arāmishi*, besides अरमयिषि *aramayishi*.

§ 412. Certain verbs of an intransitive meaning take the passive इ i in the 3rd pers. sing. Aor. Âtm. Thus उत्पद्यते *utpadyate* (3rd pers. sing. present of the Âtmanepada of a Div verb), he arises, becomes उदपादि *udapādi*, he arose, he sprang up; but it is regular in the other persons, उदपत्सातां *udapatsātām*, they two arose, &c. (Pân. III. 1, 60.)

§ 413. Other verbs of an intransitive character take the same form optionally (Pân. III. 1, 61):

दीप् *dīp* (दीप्यते *dīpyate*, he burns, Div, Âtm.), अदीपि *adīpi* or अदीपिष्ट *adīpishṭa*.

जन् *jan* (जायते *jāyate*, he is born, he is, Div, Âtm.; it cannot be formed from जन् *jan* (Hu, Par.), to beget), अजनि *ajani* or अजनिष्ट *ajanishṭa*.

बुध् *budh* (बुध्यते *budhyate*, he is conscious, Div, Âtm.), अबोधि *abodhi* or अबुद्ध *abuddha*.

पूर् *pūr* (पूरयति *pūrayati*, he fills, Chur.), अपूरि *apūri* or अपूरिष्ट *apūrishṭa*.

ताय् *tāy* (तायते *tāyate*, he spreads, Bhû, Âtm.; really Div form of Tan), अतायि *atāyi* or अतायिष्ट *atāyishṭa*.

प्याय् *pyāy* (प्यायते *pyāyate*, he grows), अप्यायि *apyāyi* or अप्यायिष्ट *apyāyishṭa*.

CHAPTER XVI.

PARTICIPLES, GERUNDS, AND INFINITIVE.

§ 414. The participle of the present Parasmaipada retains the Vikaranas of the ten classes. It is most easily formed by taking the 3rd pers. plur. of the present, and dropping the final इ i. This gives us the Aṅga base, from which the Pada and Bha base can be easily deduced according to general rules (§ 182). The accent remains in the participle on the same syllable where it was in the 3rd pers. plur. If the accent falls on the last syllable of the participle, and if that participle does not take a nasal, then all Bha cases and the feminine suffix receive the accent. (Pân. VI. 1, 173.) Thus

भवंति	भवन्त्	Nom. S. भवन्	Acc. भवंतं	Instr. भवता &c.
<i>bhāvanti</i>	<i>bhāvant</i>	<i>bhāvan</i>	<i>bhāvantam</i>	<i>bhāvatā</i>
तुदन्ति	तुदन्त्	तुदन्	तुदन्तं	तुदता &c.
<i>tudānti</i>	<i>tudānt</i>	<i>tudān</i>	<i>tudāntam</i>	<i>tudatā</i>
दीव्यन्ति	दीव्यन्त्	दीव्यन्	दीव्यन्तं	दीव्यता &c.
<i>dīvyanti</i>	<i>dīvyant</i>	<i>dīvyan</i>	<i>dīvyantam</i>	<i>dīvyatā</i>

चोरयन्ति	चोरयन्त्	Nom. S. चोरयन्	Acc. चोरयन्तं	Instr. चोरयता &c.
<i>choráyanti</i>	<i>choráyant</i>	<i>choráyan</i>	<i>choráyantam</i>	<i>choráyatá</i>
सुन्वन्ति	सुन्वन्त्	सुन्वन्	सुन्वन्तं	सुन्वता &c.
<i>sunvánti</i>	<i>sunvánt</i>	<i>sunván</i>	<i>sunvántam</i>	<i>sunvatá</i>
तन्वन्ति	तन्वन्त्	तन्वन्	तन्वन्तं	तन्वता &c.
<i>tanvánti</i>	<i>tanvánt</i>	<i>tanván</i>	<i>tanvántam</i>	<i>tanvatá</i>
क्रीणन्ति	क्रीणन्त्	क्रीणन्	क्रीणन्तं	क्रीणता &c.
<i>krínánti</i>	<i>krínánt</i>	<i>krínán</i>	<i>krínántam</i>	<i>krínatá</i>
अदन्ति	अदन्त्	अदन्	अदन्तं	अदता &c.
<i>adánti</i>	<i>adánt</i>	<i>adán</i>	<i>adántam</i>	<i>adatá</i>
जुह्वन्ति	जुह्वन्त्	जुह्वन्	जुह्वन्तं	जुह्वता (§ 184)
<i>júhvati</i>	<i>júhvat</i>	<i>júhvat</i>	<i>júhvatam</i>	<i>júhvatá</i>
रुधन्ति	रुधन्त्	रुधन्	रुधन्तं	रुधता &c.
<i>rundhánti</i>	<i>rundhánt</i>	<i>rundhán</i>	<i>rundhántam</i>	<i>rundhatá</i>
बोभुवन्ति Intens.	बोभुवन्त्	बोभुवन्	बोभुवन्तं	बोभुवता (§ 184)
<i>bóbhuvati</i>	<i>bóbhuvat</i>	<i>bóbhuvat</i>	<i>bóbhuvatam</i>	<i>bóbhuvatá</i>

§ 415. The participle of the future is formed on the same principle.

भविष्यन्ति	भविष्यन्त्	Nom. S. भविष्यन्	Acc. भविष्यन्तं	Instr. भविष्यता
<i>bhavishyánti</i>	<i>bhavishyánt</i>	<i>bhavishyán</i>	<i>bhavishyántam</i>	<i>bhavishyatá</i>

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers. plur. of that tense. This corresponds, both in form and accent, with the Bha base of the participle, only that the स् s, as it is always followed by a vowel, is changed to ष sh. Having the Bha base, it is easy to form the Aṅga and Pada bases, according to § 204. In forming the Aṅga and Pada bases, it must be remembered,

1. That roots ending in a vowel, restore that vowel, which, before उः uḥ, had been naturally changed into a semivowel.
2. That, according to the rules on intermediate इ i, all verbs which, without counting the उः uḥ, are monosyllabic in the 3rd pers. plur., insert इ i. (See Necessary इ i, § 338, 1; Optional इ i, § 337, 8.)

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
बभूवुः	बभूवुषा	बभूवान्	बभूवांसं	बभूवद्भिः
<i>babhúvúḥ</i>	<i>babhúvúshá</i>	<i>babhúván</i>	<i>babhúvámsam</i>	<i>babhúvadbhiḥ</i>
निन्युः	निन्युषा	निनीवान्	निनीवांसं	निनीवद्भिः
<i>ninyúḥ</i>	<i>ninyúshá</i>	<i>niníván</i>	<i>ninívámsam</i>	<i>ninívadbhiḥ</i>
तुतुदुः	तुतुदुषा	तुतुद्वान्	तुतुद्वंसं	तुतुद्वद्भिः
<i>tutudúḥ</i>	<i>tutudúshá</i>	<i>tutudván</i>	<i>tutudvámsam</i>	<i>tutudvadbhiḥ</i>
दिदिवुः	दिदिवुषा	दिदिवान् (§ 143)	दिदिवांसं	दिदिवद्भिः
<i>didivúḥ</i>	<i>didivúshá</i>	<i>didiván</i>	<i>didivámsam</i>	<i>didivadbhiḥ</i>
चोरयामासुः	चोरयामासुषा	चोरयामासिवान्	चोरयामासिवांसं	चोरयामासिवद्भिः
<i>chorayámásúḥ</i>	<i>chorayámásúshá</i>	<i>chorayámásiván</i>	<i>chorayámásivámsam</i>	<i>chorayámásivadbhiḥ</i>



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First Division.

भवन्ते <i>bháva-nte</i> —भवमानः <i>bháva-mánaḥ</i>
तुदन्ते <i>tudá-nte</i> —तुदमानः <i>tudá-mánaḥ</i>
दीव्यन्ते <i>dīvya-nte</i> —दीव्यमानः <i>dīvya-mánaḥ</i>
चोरयन्ते <i>choráya-nte</i> —चोरयमाणः <i>choráya-mánaḥ</i>
Pass. तुद्यन्ते <i>tudyá-nte</i> —तुद्यमानः <i>tudyá-mánaḥ</i>
Caus. भावयन्ते <i>bháváyā-nte</i> —भावयमानः <i>bháváyā-mánaḥ</i>
Des. बुभूषन्ते <i>búbhūsha-nte</i> —बुभूषमाणः <i>búbhūsha-mánaḥ</i>
Int. बोभूयन्ते <i>bobhúyā-nte</i> —बोभूयमानः <i>bobhúyā-mánaḥ</i>

Second Division.

सुन्वते <i>sunv-áte</i> —सुन्वानः <i>sunv-ánáḥ</i>
आप्नुवते <i>āpnuv-áte</i> —आप्नुवानः <i>āpnuv-ánáḥ</i>
तन्वते <i>tanv-áte</i> —तन्वानः <i>tanv-ánáḥ</i>
क्रीणते <i>krīṇ-áte</i> —क्रीणानः <i>krīṇ-ánáḥ</i>
अदते <i>ad-áte</i> —अदानः <i>ad-ánáḥ</i>
जुह्वते <i>júhv-ate</i> —जुह्वानः <i>júhv-ánáḥ</i>
रुन्धते <i>rundh-áte</i> —रुन्धानः <i>rundh-ánáḥ</i>

§ 420. The participle of the future in the Âtmanepada is formed by adding मानः *mánaḥ* in the same manner.

भविष्यन्ते <i>bhavishyá-nte</i> —भविष्यमाणः <i>bhavishyá-mánaḥ</i>
नेष्यन्ते <i>neshyá-nte</i> —नेष्यमाणः <i>neshyá-mánaḥ</i>
तोष्यन्ते <i>totsyá-nte</i> —तोष्यमाणः <i>totsyá-mánaḥ</i>
एधिष्यन्ते <i>edhishyá-nte</i> —एधिष्यमाणः <i>edhishyá-mánaḥ</i>

§ 421. The participles of the present and future passive are formed by adding मानः *mánaḥ* in the same manner.

भूयन्ते <i>bhúyā-nte</i> —भूयमानः <i>bhúyā-mánaḥ</i>	भाविष्यन्ते—भाविष्यमाणः
बुध्यन्ते <i>budhyá-nte</i> —बुध्यमानः <i>budhyá-mánaḥ</i>	<i>bhāvishyá-nte</i> — <i>bhāvishyá-mánaḥ</i>
स्तूयन्ते <i>stúyā-nte</i> —स्तूयमानः <i>stúyā-mánaḥ</i>	नायिष्यन्ते—नायिष्यमाणः
क्रियन्ते <i>kriyá-nte</i> —क्रियमाणः <i>kriyá-mánaḥ</i>	<i>náyishyá-nte</i> — <i>náyishyá-mánaḥ</i>
भाष्यन्ते <i>bhāvya-nte</i> —भाष्यमानः <i>bhāvya-mánaḥ</i>	Or like the Part. Fut. Âtm.

The Past Participle Passive in तः *táḥ* and the Gerund in त्वा *tvá*.

§ 422. The past participle passive is formed by adding तः *táḥ* or नः *náḥ* to the root. कृ *kṛi*, कृतः *kṛitáḥ*, done, masc.; कृता *kṛitá*, fem.; कृतं *kṛitám*, neut. लू *lú*, लूनः *lúnáḥ*, cut.

This termination त *ta* is, as we saw, most opposed to the insertion of intermediate इ *i*, so much so that verbs which may form any one general tense with or without इ *i*, always form their past participle without it. The number of verbs which must insert इ *i* before त *ta* is very small. (§ 332, D.)

Besides being averse to the insertion of intermediate इ *i*, the participial termination त *ta*, having always the Udâtta, is one of those which have a tendency to weaken verbal bases. (See § 344.)

§ 423. The gerund of simple verbs is formed by adding त्वा *tvá* to the root. कृ *kṛi*, कृत्वा *kṛitvá*, having done. पू *pú*, पूत्वा *pútvá* or, from पूङ् *pún*, पवित्वा *pavitvá*, having purified.

The rules as to the insertion of the intermediate इ *i* before त्वा *tvá* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that त्वा *tvā* without intermediate इ *i* weakens, with intermediate इ *i* strengthens the root (Pân. I. 2, 18). It always has the Udâtta. In giving a few more special rules on this point, it will be convenient to take the terminations त *ta* and त्वा *tvā* together, as they agree to a great extent, though not altogether.

I. तः *táh* and त्वा *tvā*, with intermediate इ *i*.

§ 424. If तः *táh* takes intermediate इ *i*, it may in certain verbs produce Guṇa. In this case the Guṇa before त्वा *tvā* is regular.

शी *śi*, to lie down, शयितः *śayitáh* (Pân. I. 2, 19); शयित्वा *śayitvā*.

स्विद् *svid*, to sweat, स्वेदितः *sveditáh* or स्विन्नः *svinnáh*; स्वेदित्वा *sveditvā*.

मिद् *mid*, to be soft, मेदितः *meditáh*; मेदित्वा *meditvā*.

क्षिद् *kshvid*, to drip, क्षेदितः *kshveditáh*; क्षेदित्वा *kshveditvā*.

धृष् *dhriṣh*, to dare, धर्षितः *dharshitáh*; धर्षित्वा *dharshitvā*.

मृष् *mriṣh*, to bear, मर्षितः *marshitáh* (patient), (Pân. I. 2, 20); मर्षित्वा *marshitvā*.

पू *pū*, to purify, पवितः *pavitáh* (Pân. I. 2, 22); पवित्वा *pavitvā*, from पूङ् *pūñ*. See No. 156.

§ 425. Verbs with penultimate उ *u* may or may not take Guṇa before त *ta* with intermediate इ *i*, if they are used impersonally.

द्युत् *dyut*, to shine, द्युतितं *dyutitám* or द्योतितं *dyotitám*, it has been shining. (Pân. I. 2, 21.)

§ 426. If त्वा *tvā* takes intermediate इ *i*, it requires, as a general rule, Guṇa (Pân. I. 2, 18), or at all events does not produce any weakening of the base. वृत् *vrit*, to exist, वर्तित्वा *vartitvā*. संस् *srañs*, to fall, संसित्वा *srañsitvā* (Pân. I. 2, 23). पू *pū* (i. e. पूङ् *pūñ*), to purify, पवित्वा *pavitvā* (Pân. I. 2, 22).

Verbs, however, beginning with consonants, and ending in any single consonant except य *y* or व *v*, preceded by इ, ई *i* or उ, ऊ *ū*, take Guṇa optionally (Pân. I. 2, 26): द्युत् *dyut*, to shine, द्योतित्वा *dyōtitvā* or द्युतित्वा *dyutitvā*. The same option applies to तृष् *triṣh*, to thirst; मृष् *mriṣh*, to bear; कृष् *kriṣ*, to attenuate (Pân. I. 2, 25); तृषित्वा *triṣhitvā* or तर्षित्वा *tarshitvā*.

§ 427. Though taking intermediate इ *i*, त्वा *tvā* does not produce Guṇa, but, if possible, weakens the base, in रुद् *rud*, to cry, रुदित्वा *ruditvā* (Pân. I. 2, 8); विद् *vid*, to know, विदित्वा *viditvā*; मुष् *mush*, to steal, मुषित्वा *mushitvā*; ग्रह् *grah*, to take, गृहीत्वा *grihitvā*; मृद् *mṛiḍ*, to delight, मृडित्वा *mṛiḍitvā* (Pân. I. 2, 7); मृद् *mṛiḍ*, to rub, मृदित्वा *mṛiḍitvā*; गुध् *gudh*, to cover, गुधित्वा *gudhitvā*; क्लिष् *kliṣ*, to hurt, क्लिशित्वा *kliṣitvā*; वद् *vad*, to speak, उदित्वा *uditvā*; वस् *vas*, to dwell, उषित्वा *ushitvā*.

§ 428. Roots ending in थ *th* or फ *ph*, preceded by a nasal, may or may not drop the nasal before त्वा *tvā* (Pân. I. 2, 23); ग्रंथित्वा *granthitvā* or ग्रथित्वा *grathitvā*, having twisted. The same applies to the roots वंच् *vañch*, to cheat, and लुञ्च् *luñch*, to pluck (Pân. I. 2, 24); वंचित्वा *vañchitvā* or वचित्वा *vachitvā*.

II. तः *táh* and त्वा *tvā*, without intermediate इ *i*.

§ 429. Roots ending in nasals lengthen their vowel before तः *táh* and त्वा *tvā* (Pân. VI. 4, 15). शम् *śam*, to rest, शांतः *śántáh*, शांत्वा *śántvā*.

क्रम् *kram*, to step, may or may not lengthen its vowel before त्वा *tvā* (Pân. VI. 4, 18). क्रम् *kram*, क्रान्तः *krántáh*, क्रान्त्वा *krántvā* or क्रन्त्वा *krantvā*; also क्रमित्वा *kramitvā*.

§ 430. The following roots, ending in nasals, drop them before तः *táh* and त्वा *tvā*. (Pân. VI. 4, 37.)

यम् *yam*, to check, यतः *yatáh*, यत्वा *yatvā**; रम् *ram*, to sport, रतः *ratáh*, रत्वा *ratvā*; नम् *nam*, to bend, नतः *natáh*, नत्वा *natvā*; हन् *han*, to kill, हतः *hatáh*, हत्वा *hatvā*; गम् *gam*, to go, गतः *gatáh*, गत्वा *gātvā*; मन् *man*, to think, मतः *matáh*, मत्वा *matvā*; वन् *van*, to ask; तन् *tan*, to stretch, ततः *tatáh*, तत्वा *tātvā*; and the other verbs of the Tan class, ending in न् *n*.

Note—Of the same verbs those ending in न् *n* drop the nasal before the gerundial य *ya* and insert त् *t*; प्रमत्य *pramátya* (Pân. vi. 4, 38): those ending in म् *m* may or may not drop the nasal before the gerundial य *ya*; प्रगत्य *pragátya* or प्रगम्य *pragámya*.

§ 431. The following verbs drop final न् *n*, and lengthen the vowel.

जन् *jan*, to bear, जातः *jātah*, जात्वा *jātvā*; सन् *san*, to obtain, सातः *sātah*, सात्वा *sātvā*; खन् *khan*, to dig, खातः *khātah*, खात्वा *khātvā*.

1. Roots ending in छ् *chh*, or व् *v*, substitute ञ् *ś* and ऊ *ū*. (Pân. vi. 4, 19.)

प्रच्छ् *prachh*, to ask, पृष्टः *prishtáh* (§ 125), पृष्ट्वा *prishtvā*; दिव् *div*, to play, द्यूनः *dyūnah*, द्यूत्वा *dyūtvā*.

2. Roots ending in र्छ् *rchh*, or र्व् *rv*, drop their final consonant. (Pân. vi. 4, 21.)

मुर्छ् *murchh*, to faint, मूर्तेः *mūrtah*; तुर्व् *turv*, to strike, तूर्णेः *tūrṇah*.

§ 432. The following verbs change their व् *v* with the preceding or following vowel into ऊ *ū*. (Pân. vi. 4, 20.)

ज्वर् *jvar*, to ail, जूर्णेः *jūrṇah*, जूर्त्वा *jūrtvā*; त्वर् *tvar*, to hasten, तूर्णेः *tūrṇah*, तूर्त्वा *tūrtvā*; सिव् *sriv*, to dry, स्रूतः *srūtah*, स्रूत्वा *srūtvā*; अव् *av*, to protect, ऊतः *ūtah*, ऊत्वा *ūtvā*; मव् *maṇ*, to bind, मूतः *mūtah*, मूत्वा *mūtvā*.

§ 433. Roots ending in ऐ *ai* substitute आ *ā*; ध्यै *dhyai*, to meditate, ध्यातः *dhyātah*, ध्यात्वा *dhyātvā*; or ई *ī*; गै *gai*, to sing, गीतः *gītah*, गीत्वा *gītvā*. Final ए *e* and आ *ā*, too, are changed to ई *ī*; पा *pā*, to drink, पीतः *pītah*, पीत्वा *pītvā*; धे *dhe*, to suck, धीतः *dhītah*, धीत्वा *dhītvā*.

§ 434. The following roots change their final vowel into इ *i*.

दो *do*, to cut, दितः *ditah*, दित्वा *ditvā* (Pân. vii. 4, 40); सो *so*, to finish, सितः *sitah*, सित्वा *sitvā*; मा *mā*, to measure, मितः *mitah*, मित्वा *mitvā*; स्था *sthā*, to stand, स्थितः *sthitah*, स्थित्वा *sthitvā*; धा *dhā*, to place, हितः *hitah*, हित्वा *hitvā* (Pân. vii. 4, 42); हा *hā*, to leave (हीनः *hīnah*), हित्वा *hitvā* (Pân. vii. 4, 43).

§ 435. शो *śo*, to sharpen, and छो *chho*, to cut, substitute इ *i*, or take the regular आ *ā*. शो *śo*, शितः *śitah* or शातः *śātah*, शित्वा *śitvā* or शात्वा *śātvā* (Pân. vii. 4, 41).

§ 436. Exceptional forms :

दा *dā*, to give, forms दत्तः *dattah*†, दत्त्वा *dattvā* (Pân. vii. 4, 46).

स्फाय् *sphāy*, to grow, forms स्फीतः *sphītah* (Pân. vi. 1, 22).

स्त्यै *styai*, to call (with प्र *pra*), forms प्रस्तीतः *prastītah* (Pân. vi. 1, 23) and प्रस्तीमः *prastīmah* (Pân. viii. 2, 54).

श्यै *śyai*, to curdle, forms शीनः *śīnah*, and शीतः *śītah*, cold; but संश्यानः *saṁśyānah*, rolled up (Pân. vi. 1, 24, 25).

प्याय् *pyāy*, to grow, forms पीनः *pīnah*; but प्यानः *pyānah* after certain prepositions (Pân. vi. 1, 28).

§ 437. The verbs which take Samprasâraṇa before तः *tah* and त्वा *tvā* have been mentioned

* See verbs without intermediate इ *i*. (§ 332, 13, and 16.)

† After prepositions ending in vowels, द *da* may be dropt, and the final इ *i* and उ *u* of a preposition lengthened. प्रदत्तः *pradattah*, प्रत्तः *prattah*; सुदत्तः *sudattah*, सूत्तः *sūttah*.



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an indicatory ओ *o*; भुज् *bhuj* (भुजो *bhujō*, Dhâtupâṭha 28, 124), to bend, भुग्नः *bhugnaḥ*.

6. Verbs beginning with a double consonant, one of them being a semivowel, and ending in आ *ā*, or ए *e*, ऐ *ai*, ओ *o*, changeable to आ *ā* (Pân. VIII. 2, 43); ग्लै *glai*, ग्लानः *glānaḥ*, faded. Except ध्यै *dhyai*, to meditate, ध्यातः *dhyātaḥ* (Pân. VIII. 2, 57); ख्या *khyā*, to proclaim, ख्यातः *khyātaḥ*. In त्रै *trai*, to protect, घ्रा *ghrā*, to smell, the substitution is optional; त्राणः *trāṇaḥ* or त्रातः *trātaḥ* (Pân. VIII. 2, 56.)
7. Miscellaneous participles in नः *naḥ*: पूर्णः *pūrṇaḥ*, only if derived from पूर *pūr*, and then with an optional form पूरितः *pūritaḥ* (Pân. VII. 2, 27); while the participle of प्रृ *prī* is said to be पूरतः *pūrtaḥ* (Pân. VIII. 2, 57); क्षीणः *kshīṇaḥ*, from क्षि *kshi*, to waste; द्यूनः *dyūnaḥ*, from दिव् *div*, to play, (not to gamble, where it is द्यूतः *dyūtaḥ*)*; लग्नः *lagnaḥ*, from लग् *lag*, to be in contact with (Pân. VII. 2, 18); also from लज् *laj*, to be ashamed; शीनः *śīnaḥ* and श्यानः *śyānaḥ*, coagulated, but शीतः *śītaḥ*, cold; ह्रीणः *hrīṇaḥ* or ह्रीतः *hrītaḥ*, ashamed (Pân. VIII. 2, 56).

§ 443. Native grammarians enumerate certain words as participles which, though by their meaning they may take the place of participles, are by their formation to be classed as adjectives or substantives rather than as participles. Thus पक्कः *pakvāḥ*, ripe; शुष्कः *śúshkaḥ*, dry (Pân. VI. 1, 206); क्षामः *kshāmāḥ*, weak; कृशः *kṛśāḥ*, thin; प्रस्तीमः *prastīmāḥ*, crowded; फुल्लः *phullāḥ*, expanded; क्षीवः *kshīvāḥ*, drunk, &c.

§ 444. By adding the possessive suffix वत् *vat* (§ 187) to the participles in त *ta* and न *na*, a new participle of very common occurrence is formed, being in fact a participle perfect active. Thus कृतः *kṛitāḥ*, done, becomes कृतवान् *kṛitāvān*, one who has done, but generally used as a definite verb. स कटं कृतवान् *sa kaṭam kṛitavān*, he has made the mat; or in the feminine सा कृतवती *sā kṛitavatī*, and in the neuter तत्कृतवत् *tat kṛitavat*. They are regularly declined throughout like adjectives in वत् *vat*.

Gerund in य *ya*.

§ 445. Compound verbs, but not verbs preceded by the negative particle अ *a*, take य *ya* (without the accent), instead of त्वा *tvā*. Thus, instead of भूत्वा *bhūtvā*, we find संभूय *sambhūya*; but अजित्वा *ajitvā*, not having conquered.

§ 446. Verbs ending in a short vowel take त्य *tya* instead of य *ya*. जि *ji*, to conquer, जित्वा *jitvā*, having conquered; but विजित्य *vijitya*. भृ *bhri*, to carry, भृत्वा *bhṛitvā*; but संभृत्य *sambhṛitya*, having collected. Except क्षि *kshi*, which forms प्रक्षीय *prakshīya*, having destroyed (Pân. VI. 4, 59).

* Pân. VIII. 2, 49, allows द्यून *dyūna* in all senses of the root दिव् *div*, except in that of gambling; see Dhâtupâṭha 26, 1. द्यून *dyūna* and परिद्यून *paridyūna*, pained, come from a different root, दिव् *div*, to pain, Dhâtupâṭha 33, 51.

§ 447. Causative bases with short penultimate vowel, keep the causative suffix **अय् ay** before **य ya** (Pân. vi. 4, 56): **संगमयति saṅgamáyati**, **संगमय्य saṅgamáyya**, having caused to assemble. Otherwise the causative suffix is, as usual, dropt: **तारयति táráyati**, **प्रतार्य pratárya**, having caused to advance. **प्रापयति prāpáyati** forms **प्राप्य prāpya** and **प्रापय्य prāpáyya**, having caused to reach (Pân. vi. 4, 57).

§ 448. The verbs called **घु ghu** (§ 392 *), **मा mǎ**, to measure, **स्था sthá**, to stand, **गा gá**, to sing or to go, **पा pá**, to drink or to protect, **हा há**, to leave, **सो so**, to finish, take **आ á**, not **ई í** (Pân. vi. 4, 69). **दो do**, to cut, **अवदाय avadáyya**; **स्था sthá**, **प्रस्थाय prastháya**. But **पा pá**, to drink, may form **प्रपाय prapáyya** or **प्रपीय prapíya** (Sâr.).

§ 449. Verbs ending in **म् m**, which do not admit of intermediate **इ i**, may or may not drop their **म् m**. Ex. **नम् nam**, to bow, **प्रणम्य praṇámya** or **प्रणत्य praṇátya**; **गम् gam**, to go, **आगम्य ágámya** or **आगत्य ágátya**. Other verbs ending in nasals, not admitting of intermediate **इ i**, or belonging to the Tan class, always drop their final nasal. Ex. **हन् han**, **प्रहत्य prahátya**; **तन् tan**, **प्रतत्य pratátya**†. **खन् khan** and **जन् jan** form **खन्य khánya** or **खाय kháyya**, **जन्य jánya** or **जाय jáya**.

§ 450. Verbs ending in **चृ ri** change it to **ईर tr**, and, after labials, into **ऊर् úr**. Ex. **वित्तीयै vitírya**, having crossed; **संपूर्य sampúrya**, having filled.

§ 451. Certain verbs are irregular in not taking Samprasâraṇa. Thus **वे ve**, to weave, forms **प्रवाय praváyya**; **ज्या jyá**, to fail, **उपज्याय upajyáyya**; **व्ये vye**, to cover, **प्रव्याय pravyáyya**, but after **परि pari** optionally **परिव्याय parivyáyya** or **परिवीय parivíya** (Pân. vi. 1, 41-44).

§ 452. Some verbs change final **इ i** and **ई í** into **आ á**. Thus **मी mí**, **मीनाति mīnāti**, he destroys, and **मि mi**, **मिनोति minóti**, he throws, form **निमाय nimáyya**; **दी dī**, to destroy, **उपदाय upadáyya**; **ली lí**, to melt, optionally **विलाय viláyya** or **विलीय vilíya** (Pân. vi. 1, 50-51).

CHAPTER XVII.

VERBAL ADJECTIVES.

Verbal Adjectives in तव्यः távyah (or tavyāḥ), अनीयः aníyah, and यः yáh (or yāḥ and yah).

§ 453. These verbal adjectives (called *Kṛitya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. **कर्तव्यः kartavyah**, **करणीयः karaníyah**, **कार्यः káryah**‡, faciendus. Ex. **धर्मस्त्वया कर्तव्यः dharmas tvayá kartavyah**, right is to be done by thee.

† Versus memorialis of these verbs: **रमिर्यमिनमो हंतिरनुदात्ता गमिर्मनिः । तनु क्षण क्षिण् क्षणुकृणु वनु मनु नृणु घृणु ॥**

‡ Another suffix for forming verbal adjectives is **एलिमः elímah**, which is, however, of rare occurrence; **पच् pach**, to cook, **पचेलिमा माषाः pachelimá másháh**, beans fit to cook; **भिदेलिमः bhidelimah**, brickle, fragile. (Pân. III. 1, 96, vârt.)

§ 454. In order to form the adjective in तव्यः *tavyaḥ*, take the periphrastic future, and instead of ता *tā* put तव्यः *tavyaḥ*.

Thus दा <i>dā</i> , to give	दाता <i>dātā</i>	दातव्यः <i>dātavyaḥ</i>	दानीयः <i>dānīyaḥ</i>	देयः <i>dēyaḥ</i>
गै <i>gai</i> , to sing	गाता <i>gātā</i>	गातव्यः <i>gātavyaḥ</i>	गानीयः <i>gānīyaḥ</i>	गेयः <i>geyaḥ</i>
जि <i>ji</i> , to conquer	जेता <i>jetā</i>	जेतव्यः <i>jetavyaḥ</i>	जयनीयः <i>jayanīyaḥ</i>	जेयः <i>jeyaḥ</i>
भू <i>bhū</i> , to be	भविता <i>bhavitā</i>	भवितव्यः <i>bhavitavyaḥ</i>	भवनीयः <i>bhavanīyaḥ</i>	भव्यः <i>bhāvyaḥ</i>
कृ <i>kṛi</i> , to do	कर्ता <i>kartā</i>	कर्तव्यः <i>kartavyaḥ</i>	करणीयः <i>karaṇīyaḥ</i>	कार्यः <i>kāryaḥ</i>
जृ <i>jṛi</i> , to grow old	जरिता <i>jaritā</i>	जरितव्यः <i>jaritavyaḥ</i>	जरणीयः <i>jaraṇīyaḥ</i>	जार्यः <i>jāryaḥ</i>
क्ष्विद् <i>kshvid</i> , to sweat	क्ष्वेदिता <i>kshveditā</i>	क्ष्वेदितव्यः <i>kshveditavyaḥ</i>	क्ष्वेदनीयः <i>kshvedanīyaḥ</i>	क्ष्वेद्यः <i>kshvedyaḥ</i>
बुध् <i>budh</i> , to know	बोधिता <i>bodhitā</i>	बोधितव्यः <i>bodhitavyaḥ</i>	बोधनीयः <i>bodhanīyaḥ</i>	बोध्यः <i>bodhyaḥ</i>
कृष् <i>kṛish</i> , to draw	कर्ष्टा or क्रष्टा ¹	कर्ष्टव्यः or क्रष्टव्यः ²	कर्षणीयः <i>karshaṇīyaḥ</i>	कृष्यः <i>kṛishyaḥ</i>
कुच <i>kuch</i> ⁴ , to squeeze	कुचिता <i>kuchitā</i>	कुचितव्यः <i>kuchitavyaḥ</i>	कुचनीयः <i>kuchanīyaḥ</i>	कुच्यः <i>kuchyaḥ</i>
मिह् <i>mih</i> , to sprinkle	मेढा <i>medhā</i>	मेढव्यः <i>medhavyaḥ</i>	मेहनीयः <i>mehanīyaḥ</i>	मेह्यः <i>mehyaḥ</i>
गम् <i>gam</i> , to go	गंता <i>gantā</i>	गंतव्यः <i>gantavyaḥ</i>	गमनीयः <i>gamanīyaḥ</i>	गम्यः <i>gamyāḥ</i>
दृश् <i>dṛiś</i> , to see	द्रष्टा <i>drashtā</i>	द्रष्टव्यः <i>drashtavyaḥ</i>	दर्शनीयः <i>darśanīyaḥ</i>	दृश्यः <i>dṛiśyaḥ</i>
दंश् <i>daṁś</i> , to bite	दंष्टा <i>daṁshtā</i>	दंष्टव्यः <i>daṁshtavyaḥ</i>	दंशनीयः <i>daṁsanīyaḥ</i>	दंश्यः <i>daṁśyaḥ</i>
Caus. भावय् <i>bhāvay</i> , to cause to be	भावयिता <i>bhāvayitā</i>	भावयितव्यः <i>bhāvayitavyaḥ</i>	भावनीयः <i>bhāvanīyaḥ</i>	भाव्यः <i>bhāvyaḥ</i>
Des. बुभूष् <i>bubhūsh</i> , to wish to be	बुभूषिता <i>bubhūshitā</i>	बुभूषितव्यः <i>bubhūshitavyaḥ</i>	बुभूषणीयः <i>bubhūshaṇīyaḥ</i>	बुभूष्यः <i>bubhūshyaḥ</i>
Int. बोभूय् <i>bobhūy</i>	बोभूयिता <i>bobhūyitā</i>	बोभूयितव्यः <i>bobhūyitavyaḥ</i>	बोभूयनीयः <i>bobhūyanīyaḥ</i>	बोभूय्यः <i>bobhūyyaḥ</i>
Int. बोभू <i>bobhū</i>	बोभविता <i>bobhavitā</i>	बोभवितव्यः <i>bobhavitavyaḥ</i>	बोभवनीयः <i>bobhavanīyaḥ</i>	बोभव्यः <i>bobhavyaḥ</i>
Int. बेभिद्य् <i>bebhidy</i>	बेभिदिता <i>bebhiditā</i>	बेभिदितव्यः <i>bebhiditavyaḥ</i>	बेभिदनीयः <i>bebhidanīyaḥ</i>	बेभिद्यः <i>bebhidyāḥ</i>

§ 455. In order to form the adjective in अनीयः *anīyaḥ*, it is generally sufficient to take the root as it appears before तव्यः *tavyaḥ*, omitting, however, intermediate इ *i*, and putting अनीयः *anīyaḥ* instead. Guṇa-vowels before अनीयः *anīyaḥ* have, of course, the semivowel for their final element, and there can be no occasion for the intermediate इ *i*. The अय् *ay* of the causative and the य् *y* after consonants of intensives and other derivative verbs are, as usual, rejected. बुध् *budh*, बोधयति *bodhayati*, बोधनीयः *bodhanīyaḥ*; भिद् *bhid*, बेभिद्यते *bebhidyate*, बेभिदनीयः *bebhidanīyaḥ*.

§ 456. In order to form the adjective in यः *yaḥ* (एयत् *nyat*, &c.) it is

¹ *karshṭā* or *krashtā*.

² *karshṭavyaḥ* or *krashtavyaḥ*.

³ § 456, 3.

⁴ Never takes Guṇa (§ 345, note), except before terminations which have ण् *ṇ* or इ *i*. This termination is एयत् *nyat*.



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§ 457. The following are a few derivatives in यः *yah*, formed against the general rules:

गुह् *guh*, to hide, may form गुह्यः *guhyaḥ* or गोह्यः *gohyaḥ* (Pân. III. 1, 109, Kâśikâ); जुष् *jush*, to cherish, जुष्यः *jushyaḥ*; ग्रह् *grah*, to take, गृह्यः *grihyaḥ*, after प्रति *prati* and अपि *api*; वद् *vad*, to speak, उद्यः *udyaḥ*, in composition (Pân. III. 1, 106; 114. ब्रह्मोद्या कथा *brahmodyā kathā*, a story told by a Brâhman); भू *bhū*, to be, भूय *bhūya*, in composition (Pân. III. 1, 107. ब्रह्मभूयं गतः *brahmabhūyam gataḥ*, arrived at Brahmahood); शास् *sās*, to rule, शिष्यः *śishyaḥ*, pupil.

We find त् *t* inserted before यः *yah*, in analogy to the gerunds in य *ya*, in the following verbs :

इ *i*, to go, इत्यः *ityaḥ*; स्तु *stu*, to praise, स्तुत्यः *stutyaḥ*; वृञ् *vri*, to choose, वृत्यः *vrityaḥ*; दृ *dri*, to regard, दृत्यः *drityaḥ*; भृ *bhri*, to bear, भृत्यः *bhṛityaḥ*; कृ *kri*, to do, कृत्यः *kṛityaḥ*. But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives. Thus गुह्यः *guhyaḥ* and गोह्यः *gohyaḥ* both occur; दुह्यः *duhyaḥ* and दोह्यः *dohyaḥ*, &c.

§ 458. Verbs ending in च् *ch* or ज् *j* change their final consonant into क् *k* or ग् *g* if the following य *ya* (*nyat*) requires the lengthening of the vowel. पच् *pach*, पाक्यं *pākyam*; भुज् *bhuj*, to enjoy, भोग्यं *bhogyam*, but भोज्यं *bhojyam*, what is to be eaten (Pân. VII. 3, 69).

There are, however, several exceptions. Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: यज् *yaj*, याच् *yāch*, रुच् *ruch*, प्रवच् *pravach*, ऋच् *ṛich*, त्यज् *tyaj*, पूज् *pūj*, अज् *aj*, व्रज् *vraj*, वञ्च् *vañch* (to go). Thus याज्यं *yājyam*, याच्यं *yāchyam*, रोच्यं *rochyam*, प्रवाच्यं *pravāchyam*, अर्च्यं *archyam*, त्याज्यं *tyājyam*, पूज्यं *pūjyam* (Prakriyâ-Kaumudî, p. 55 b).

Infinitive in तुं *tum*.

§ 459. The infinitive is formed by adding तुं *tum*, which has no accent. The base has the same form as before the ता *tā* of the periphrastic future, or before the तव्यः *tavyaḥ* of the verbal adjective. बुध् *budh*, बोधितुं *bódhitum*. (See § 454.) Ex. कृष्णं द्रष्टुं व्रजति *kṛiṣṇam drashtum vrajati*, he goes to see Kṛiṣṇa; भोक्तुं कालः *bhoktum kālah*, it is time to eat.

Verbal Adverb.

§ 460. By means of the unaccentuated suffix चं *am*, which, as a general rule, is added to that form which the verb assumes before the passive इ *i* (3rd pers. sing. aor. pass., § 403), a verbal adverb is formed. From भुज् *bhuj*, to eat, भोजं *bhójam*; from पा *pā*, to drink, पायं *pāyam*. Ex. अग्रे भोजं व्रजति *agre bhojam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex. भोजं भोजं व्रजति *bhójam bhojam vrajati*, having eaten and eaten, he goes (Pân. III. 4, 22). It is likewise used at the end of compounds; द्वैधंकारं *dvaidhamkāram*, having divided; उच्चैःकारं *uchchaihkāram*, loudly.

CHAPTER XVIII.

CAUSATIVE VERBS.

§ 461. Simple roots are changed into causal bases by Guṇa or Vṛiddhi of their radical vowel, and by the addition of a final इ i. The root is then treated as following the Bhû class, so that इ i appears in the special tenses as अय aya. Thus भू bhû becomes भावि bhâvi and भावयति bhâváyati, he causes to be; बुध् budh becomes बोधि bodhi and बोधयति bodháyati, he causes to know. The accent is on the á of áya.

§ 462. The rules according to which the vowel takes either Guṇa or Vṛiddhi are as follows :

1. Final इ i and ई i, उ u and ऊ ū, चृ ri and च्रि ri take Vṛiddhi.

Thus स्मि smi, to laugh, स्माययति smáyayati, he makes laugh.

नी ní, to lead, नाययति náyayati, he causes to lead.

सु plu, to swim, प्रावयति plávayati, he makes swim.

भू bhû, to be, भावयति bhávayati, he causes to be.

कृ kri, to make, कारयति kárayati, he causes to make.

कृ kri, to scatter, कारयति kárayati, he causes to scatter.

2. Medial इ i, उ u, चृ ri, लृ li, followed by a single consonant, take Guṇa; च्रि ri becomes ईr ir.

Thus विद् vid, to know, वेदयति vedayati, he makes know.

बुध् budh, to know, बोधयति bodhayati, he makes know.

कृत् krit, to cut, कर्तयति kartayati, he causes to cut.

क्लृप् kḷip, to be able, कल्पयति kalpayati, he renders fit.

3. Medial अ a followed by a single consonant is lengthened, but there are many exceptions.

सद् sad, to sit, सादयति sádayati, he sets.

पत् pat, to fall, पातयति pátayati, he fells.

Exceptions :

- I. Most verbs ending in अम् am do not lengthen their vowel :

गम् gam, to go, गमयति gamayati, he makes go.

क्रम् kram, to stride, क्रमयति kramayati, he causes to stride.

Verbs in अम् am which do lengthen the vowel are,

कम् kam, to desire, कामयते kāmāyate, he desires; Caus. कामयति kāmāyati, he makes desire.

अम् am, to move, अमति amati, he moves; Caus. आमयति āmayati, he makes move.

चम् cham, to eat, चमति chamati, he eats; Caus. चामयति chāmāyati, he makes eat.

शम् śam, if it means to see, शाम्यति śāmyati, he sees; Caus. शामयति śāmāyati, he shows; but शमयति śamayati, he quiets.

यम् yam, unless it means to eat, यच्छति yachchhati; Caus. यामयति yāmāyati, he extends; but यमयति yamayati, he feeds.

नम् *nam*, to bend, optionally lengthens its vowel if it is used without a preposition ;
 नामयति *nāmayati* or नमयति *namayati*, he bends. If preceded by a preposition, the
 vowel always ought to remain short (Dh. P. 19, 67).

वम् *vam*, to vomit, optionally lengthens its vowel if it is used without a preposition ;
 वामयति *vāmayati* or वमयति *vamayati*, he makes vomit. If preceded by a preposition,
 the vowel always ought to remain short (Dh. P. 19, 67)*

II. A class of verbs collected by native grammarians, and beginning with घट् *ghaṭ* (Dh. P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. aorist of the causative passive (§ 405). The following list contains the more important among these verbs :

CAUSATIVE.

Root.	3rd Pers. Sing. Pres. Par.	3rd Pers. Sing. Aor. Passive.
1. घट् <i>ghaṭ</i> , to strive	घटयति <i>ghaṭayati</i>	अघटि or अघाटि <i>aghāṭi</i>
2. व्यथ् <i>vyath</i> , to fear	व्यथयति <i>vyathayati</i>	अव्यथि or अव्याथि <i>avyāthi</i>
3. प्रथ् <i>prath</i> , to be famous	प्रथयति <i>prathayati</i>	अप्रथि or अप्राथि <i>aprāthi</i>
4. मृद् <i>mrād</i> , to rub	मृदयति <i>mradayati</i>	अमृदि or अमृदि <i>amrādi</i>
5. कृप् <i>krap</i> , to pity	कृपयति <i>krapayati</i>	अकृपि or अक्रापि <i>akrāpi</i>
6. त्वर् <i>tvar</i> , to hurry	त्वरयति <i>tvarayati</i>	अत्वरि or अत्वारि <i>atvāri</i>
7. ज्वर् <i>jvar</i> , to burn with fever	ज्वरयति <i>jvarayati</i>	अज्वरि or अज्वारि <i>ajvāri</i>
8. नट् <i>naṭ</i> , to dance	नटयति <i>naṭayati</i>	अनटि or अनाटि <i>anāṭi</i>
9. श्रथ् <i>śrath</i> , to kill	श्रथयति <i>śrathayati</i>	अश्रथि or अश्राथि <i>aśrāthi</i>
10. वन् <i>van</i> , to act†	प्रवनयति <i>pravanayati</i>	प्रावनि or प्रावानि <i>prāvāni</i>
11. ज्वल् <i>jval</i> , to shine†	प्रज्वलयति <i>prajvalayati</i>	प्राज्वलि or प्राज्वाल्लि <i>prājvāli</i>
12. स्मृ <i>smṛi</i> , to regret	स्मरयति <i>smarayati</i>	अस्मरि or अस्मारि <i>asmāri</i>
13. दृ <i>drī</i> , to respect, (not to tear)	दरयति <i>darayati</i>	अदरि or अदारि <i>adāri</i>
14. श्रा <i>śrā</i> , to boil	श्रपयति <i>śrapayati</i>	अश्रपि or अश्रापि <i>aśrāpi</i>
15. ज्ञा <i>jñā</i> , to slay, to please, to sharpen (?), to perceive	ज्ञपयति <i>jñapayati</i>	अज्ञपि or अज्ञापि <i>ajñāpi</i>
16. चल् <i>chal</i> , to tremble	चलयति <i>chalayati</i>	अचलि or अचालि <i>achāli</i>
17. मद् <i>mad</i> , to rejoice, &c.	मदयति <i>madayati</i>	अमदि or अमादि <i>amādi</i>
18. ध्वन् <i>dhvan</i> , to sound, to ring	ध्वनयति <i>dhvanayati</i>	अध्वनि or अध्वानि <i>adhvāni</i>
19. दल् <i>dal</i> , to cut	दलयति <i>dalayati</i> (optional)	अदलि or अदालि <i>adāli</i>
20. वल् <i>val</i> , to cover	वलयति <i>valayati</i> (optional)	अवलि or अवाल्लि <i>avāli</i>
21. खल् <i>skhal</i> , to drop	खलयति <i>skhalayati</i> (optional)	अखलि or अखाल्लि <i>askhāli</i>
22. तप् <i>trap</i> , to be ashamed	तपयति <i>trapayati</i>	अतपि or अतापि <i>atrāpi</i>
23. क्षै <i>kshai</i> , to wane	क्षपयति <i>kshapayati</i>	अक्षपि or अक्षापि <i>akshāpi</i>

* Dhātupāṭha 19, 67. ज्वल हल झल नमां अनुपसर्गाद्वा (मित्) (ज्वलहलेत्यनुपसृष्टस्यैव वैकल्पिकमिहबोधनात् राजारामशास्त्री). It seems indeed that the verbs without prepositions only, are optionally *mit* (i. e. short-voweled), while with prepositions they are *mit*, and nothing else. See, however, Colebrooke, Sanskrit Grammar, p. 317, note.

† Without a preposition, and optionally with a preposition. See note *.



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6. चि *chi*, to collect, चिनोति *chinoti*; Caus. चापयति *châpayati*, or regularly चाययति *châyayati*, he causes to collect. (Pân. VI. 1, 54.)
7. छो *chho*, to cut, छति *chhyati*; Caus. छाययति *chhâyayati*, he causes to cut.
8. जागृ *jāgri*, to be awake, जागर्ति *jāgarti*; Caus. जागरयति *jāgarayati*, he rouses.
9. जि *ji*, to conquer, जयति *jayati*; Caus. जापयति *jāpayati*, he causes to conquer.
10. दरिद्रा *daridrā*, to be poor, दरिद्राति *daridrāti*; Caus. दरिद्रयति *daridrayati*, he makes poor.
11. दीधी *dīdhī*, to shine, दीधीते *dīdhīte*; Caus. दीधयति *dīdhayati*, he causes to shine.
12. दुष् *dush*, to sin, दुष्यति *dushyati*; Caus. दूषयति *dūshayati*, he causes to sin ; also दोषयति *doshayati*, he demoralizes. (Pân. VI. 4, 91.)
13. धू *dhū*, to shake, धूनोति *dhūnoti*; Caus. धूनयति *dhūnayati*, he causes to shake.
14. पा *pā*, to drink, पिबति *pibati*; Caus. पाययति *pāyayati*, he causes to drink ; also पै *pai*, पायति *pāyati*, to be dry.
15. पा *pā*, to protect, पाति *pāti*; Caus. पालयति *pālayati*, he protects.
16. प्री *prī*, to love, प्रीणाति *prīṇāti*; Caus. प्रीणयति *prīṇayati*, he delights.
17. भ्रज्ज *bhrajj*, to roast, भृज्जति *bhrijjati*; Caus. भ्रज्जयति *bhrajjayati*, he makes roast, or भर्जयति *bharjjayati*, from भृज् *bhrij*.
18. भी *bhī*, to fear, बिभेति *bibheti*; Caus. भाषयते *bhāpayāte* or भीषयते *bhīshayate*, he frightens; also regularly भाययति *bhāyayati*. (Pân. VI. 1, 56.)
19. मि *mi*, to throw, मिनोति *minoti*, and मी *mī*, to destroy, मिनाति *mināti*, form their Caus. like मा *mā*.
20. री *rī*, to flow, or to go, रीयते *rīyate*; Caus. रेपयति *repayati*, he makes flow.
21. रुह् *ruh*, to grow, रोहति *rohati*; Caus. रोहयति *rohayati*, रोषयति *ropayati*, he causes to grow. (Pân. VII. 3, 43.)
22. ली *lī*, to adhere, लिनाति *lināti* and लीयते *līyate*; Caus. लीनयति *līnayati*, लापयति *lāpayati*, and लाययति *lāyayati*; and, if the root takes the form ला *lā*, also लालयति *lālayati* (Pân. VII. 3, 39). The meaning varies; see Pân. VI. 1, 48; 51.
23. वा *vā*, to blow, वाति *vāti*; Caus. वाजयति *vājayati*, if it means he shakes.
24. वी *vī*, to obtain, वेति *veti*; Caus. वापयति *vāpayati* or वाययति *vāyayati*, if it means to make conceive. (Pân. VI. 1, 55.)
25. वे *ve*, to weave, वयति *vayati*; Caus. वाययति *vāyayati*, he causes to weave.
26. वेवी *vevī*, to conceive, वेवीते *vevīte*; Caus. वेवयति *vevayati*.
27. व्ये *vye*, to cover, व्ययति *vyayati*; Caus. व्याययति *vyāyayati*, he causes to cover.
28. वृी *vṛī*, to choose, वृिनाति *vṛināti*; Caus. वृेपयति *vṛepayati*, he causes to choose.
29. शद् *śad*, to fall, शीयते *śīyate*; Caus. शातयति *śātayati*, he fells ; but not, if it means to move. (Pân. VII. 3, 42.)
30. शो *śo*, to sharpen, श्यति *śyati*; Caus. शाययति *śāyayati*, he causes to sharpen.
31. सिध् *sidh*, to succeed, सिध्यति *sidhyati*; Caus. साधयति *sādhayati*, he performs ; but सेधयति *sedhayati*, he performs sacred acts.
32. सो *so*, to destroy, स्यति *syati*; Caus. साययति *sāyayati*, he causes to destroy.

33. स्फुर् *sphur*, to sparkle, स्फुरति *sphurati*; Caus. स्फारयति *sphārayati* and स्फोरयति *sphorayati*, he makes sparkle.
34. स्फाय् *sphāy*, to grow, स्फायते *sphāyate*; Caus. स्फावयति *sphāvayati*, he causes to grow.
35. स्मि *smi*, to smile, स्मयते *smayate*; Caus. स्मापयते *smāpayate*, he astonishes; also स्माययति *smāyayati*, he causes a smile by something. (Pân. vi. 1, 57.)
36. ह्री *hrī*, to be ashamed, जिह्रेति *jihreti*; Caus. ह्रेपयति *hrepayati*, he makes ashamed. (Pân. vii. 3, 36.)
37. ह्वे *hve*, to call, ह्वयति *hvayati*; Caus. ह्वाययति *hvāyayati*, he causes to call.
38. हन् *han*, to kill, हन्ति *hanti*; Caus. घातयति *ghātayati*, he causes to kill.

§ 464. As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain अय् *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada; and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ *kṛi*, as causative, forms Pres. Par. and Âtm. कारयति, °ते, *kārayati*, -te; Impf. अकारयत्, °त, *akārayat*, -ta; Opt. कारयेत्, °त, *kārayet*, -ta; Imp. कारयतु, °तां, *kārayatu*, -tām; Red. Perf. कारयांचकार, °चक्रे, *kārayāñchakāra*, -chakre (§ 342); Aor. अचीकरत्, °त, *achîkarat*, -ta; Fut. कारयिष्यति, °ते, *kārayishyati*, -te; Cond. अकारयिष्यत्, °त, *akārayishyat*, -ta; Per. Fut. कारयिता *kārayitā*; Ben. कार्यात् *kāryāt*; कारयिषीष्ट *kārayishîshṭa*.

§ 465. If a causative verb has to be used in the passive, अय् *ay* is dropt (§ 399), but the root remains the same as it would have been with अय् *ay*. Hence Pres. कार्यते *kāryate*, he is made to do; रोष्यते *ropyate*, from रुह् *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466. In the general tenses, however, where the य् *ya* of the passive disappears (§ 401), the causative अय् *ay* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p. 198, note):

Fut. भावयिष्ये *bhāvayishye* or भाविष्ये *bhāvishye*.

Cond. अभावयिष्ये *abhāvayishye* or अभाविष्ये *abhāvishye*.

Per. Fut. भावयिताहे *bhāvayitāhe* or भाविताहे *bhāvitāhe*.

Ben. भावयिषीय *bhāvayishîya* or भाविषीय *bhāvishîya*.

First Aor. I. 1. p. अभावयिषि *abhāvayishi* or अभाविषि *abhāvishi*.

2. p. अभावयिष्ठाः *abhāvayishṭhāḥ* or अभाविष्ठाः *abhāvishṭhāḥ*.

3. p. अभावि *abhāvi*.

CHAPTER XIX.

DESIDERATIVE VERBS.

§ 467. Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding स् s to the root. Thus from भू *bhū*, to be, बुभूष् *búbhúsh*, to wish to be. The accent is on the reduplicative syllable.

§ 468. These new bases are conjugated like Tud roots. बुभूषामि *bubhúshāmi*, बुभूषसि *bubhúshasi*, बुभूषति *bubhúshati*, बुभूषावः *bubhúshávaḥ*, &c.

§ 469. The roots which take the intermediate इ *i* have been given before (§ 331, 340), as well as those which take intermediate ई *ī*. Thus from विद् *vid*, to know, विविदिष् *vividish*, to wish to know; from तृ *trí*, to cross, तितरिष् *titarish* or तितरीष् *titarísh*, to wish to cross.

§ 470. As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by Guṇa, if they take the intermediate इ *i*. Thus बुध् *budh* forms बुबोधिषति *bubodhishati*; दिव् *div*, दिदेविषति *didevishati*; also कृ *kṛí*, चिकरिषति *chikarishati*; दृ *drí*, दिदरिषति *didarishati*. But भिद् *bhid*, Des. बिभित्सति *bibhitsati* (Pân. I. 2, 10); गुह् *guh*, जुघुक्षति *jughukshati* (Pân. VII. 2, 12). In fact, no Guṇa without intermediate इ *i*.

§ 471. But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened; रुद् *rud*, रुरुदिषति *rurudishati*. Other bases may be strengthened optionally; द्युत् *dyut*, दिद्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*. Certain bases which do not take intermediate इ *i* are actually weakened; स्वप् *svap*, सुषुप्सति *sushupsati*.

1. Verbs which do not take Guṇa, though they have intermediate इ *i*.

रुद् *rud*, to cry, रुरुदिषति *rurudishati*; विद् *vid*, to know, विविदिषति *vividishati*; मुष् *mush*, to steal, मुमुषिषति *mumushishati*. (Pân. I. 2, 8.)

2. Verbs which may or may not take Guṇa, though they have intermediate इ *i*.

Verbs beginning with consonants, and ending in any single consonant, except य् *y* or व् *v*, and having इ *i* or उ *u* for their vowel. (Pân. I. 2, 26.)

द्युत् *dyut*, दिद्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*.

But दिव् *div*, दिदेविषति *didevishati* or, without इ *i*, दुद्यूषति *dudyúshati* (Pân. VII. 2, 49); वृत् *vṛit*, विवर्तिषते *vivartishate* or विवृत्सति *vivṛitsati*.

3. Verbs ending in इ *i* or उ *u*, not taking intermediate इ *i*, lengthen their vowel; final च् *ri* and च् *ri* become ईर् *īr*, and, after labials, ऊर् *úr*. (Pân. VI. 4, 16.)

जि *ji*, to conquer, जिगीषति *jigíshati*; यु *yu*, to mix, युयूषति *yuyúshati*.

कृ *kṛi*, to do, चिकीर्षति *chikírshati*; तृ *trí*, to cross, तितरीषति *titírshati*.

मृ *mṛi*, to die, मुमूर्षति *mumúrshati*; पू *pṛí*, to fill, पुपूषति *pupúrshati*.

If, however, they take intermediate इ *i*, they likewise take Guṇa.

स्मि *smi*, to smile, सिस्मयिषते *sismayishate*; पू *pú*, to purify, पिपविषते *pipavishate*; गृ *grí*, to swallow, जिगरिषति *jigarishati*; दृ *drí*, to respect, दिदरिषते *didarishate*.



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बध् *badh*, बीभत्सते *bībhatsate*, he loathes. दान् *dān*, दीदांसते *dīdāmsate*, he straightens.
शान् *śān*, शीशांसते *śīśāmsate*, he sharpens.

Reduplication in Desideratives.

§ 473. Besides the general rules of reduplication given in § 302-319*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base :

Radical अ *a* and आ *ā* are represented by इ *i* in the reduplicative syllable (Pân. VII. 4, 79).

पच् *pach*, पिपक्षति *pipakshati*; स्था *sthā*, तिष्ठासति *tishṭhāsati*.

§ 474. अव् *av* and आव् *āv*, standing as Guṇa or Vṛiddhi of radical उ *u* or ऊ *ū*, are represented by इ *i* in the reduplicative syllable, provided they be preceded by प *p*, फ *ph*, ब् *b*, भ् *bh*, म् *m*, य् *y*, र् *r*, ल् *l*, व् *v*, ज् *j* (Pân. VII. 4, 80).

पू *pū*, पिपावयिषति *pipāvayishati*, (Red. Aor. अपीपवत् *apīpavat*.) See § 375.

भू *bhū*, बिभावयिषति *bibhāvayishati*, (Red. Aor. अबीभवत् *abībhavat*.)

यु *yu*, यियविषति *yiyaṇishati*, and Caus. Desid. यियावयिषति *yiyaṇishati*.

जु *ju*, जिजावयिषति *jijāvayishati*, (Red. Aor. अजीजवत् *ajījavat*.)

But नु *nu*, नुनावयिषति *nunāvayishati*, (Red. Aor. अनूनवत् *anūnavat*.) See § 375†.

§ 475. Roots स्रु *sru*, to flow, श्रु *śru*, to hear, द्रु *dru*, to run, प्रु *pru*, to approach, प्लु *plu*, to swim, च्यु *chyu*, to fall, may under similar circumstances optionally take इ *i* or उ *u* in the reduplicative syllable.

स्रु *sru*, सिस्रावयिषति *sisrāvayishati* or सुस्रावयिषति *susrāvayishati*; but the simple desiderative सुस्रूषति *susrūshati* only.

स्वाप्य् *svāpay*, the Caus. of स्वप् *svap*, forms सुष्वापयिषति *sushvāpayishati*.

§ 476. Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378. Thus (Pân. VI. 1, 2)

अश् *aś* forms अशिश् + इषति *aśiś + ishati*.

अट् *aṭ* forms अटिट् + इषति *aṭiṭ + ishati*.

अक्ष् *aksh* forms अचिक्श् + इषति *achiksh + ishati*.

उच्छ् *uchchh* forms उचिक्छ् + इषति *uchichchh + ishati*.

§ 477. If the root ends in a double consonant, the first letter of which is न् *n*, द् *d*, or र् *r*, then the second letter is reduplicated.

अर्च् *arch*, अर्चिचिषति *archich-ishati*.

उन्द् *und*, उन्दिदिषति *undid-ishati*.

उब्ज् *ubj*, उब्जिजिषति *ubjij-ishati*.

In ईर्ष्य् *īrshy* the last consonant is reduplicated.

ईर्ष्य् *īrshy*, ईर्ष्यियिषति *īrshyiy-ishati* or ईर्ष्यिषति *īrshyish-ishati*. (Pân. VI. 1, 3, vârt.)

In the verbs beginning with कंडूयति *kandūyati* (§ 498) the final य् *y* is reduplicated.

कंडूय् *kandūy*, कंडूयियिषति *kandūyiy-ishati*.

* Exceptional reduplication occurs in चिकीषति *chikīshati*, besides चिचीषति *chichīshati*, from चि *chi* (Pân. VII. 3, 58); in जिघीषति *jighīshati* from हि *hi* (Pân. VII. 3, 56), &c.

CHAPTER XX.

INTENSIVE VERBS.

§ 478. Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479. Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus अट् *aṭ*, to go, though beginning with a vowel, forms अट्ठते *aṭṭyate*, he wanders about; अश् *aś*, to eat, अशाश्यते *aśáśyate*; च्च *ri*, to go, अरार्यते *aráryate* and अरर्ति *ararti* (Siddh.-Kaum. vol. II. p. 216); ऊर्णु *ūrṇu*, to cover, ऊर्णोनूयते *ūrṇonúyate* (Pân. III. 1, 22).

§ 480. There are two ways of forming intensive verbs:

1. By a peculiar reduplication and adding य *yá* at the end. This *yá* has the accent.
2. By the same peculiar reduplication without any modification in the final portion of the base. The latter form occurs less frequently. It has the accent on the reduplicative syllable.

Bases formed in the former way admit of Âtmanepada only.

Ex. भू *bhú*, बोभूयते *bobhúyáte*.

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Âtmanepada also may be formed.

Ex. भू *bhú*, बोभवति *bóbhavíti* or बोभोति *bóbhoti*.

The Âtmanepada would be बोभूते *bobhúte*.

Roots ending in vowels retain the य *ya* of the intensive base in the general tenses; roots ending in consonants drop it. Hence बोभूयिता *bobhúyitá*, but सोसूचिता *sosúchitá*. (Pân. VI. 4, 49.)

§ 481. When य *ya* is added, the effect on the base is generally the same as in the passive and benedictive Par. (§ 389). Thus final vowels are lengthened: चि *chi*, to gather, चेचीयते *chechíyate*; श्रु *śru*, to hear, शोश्रूयते *śośrúyate*. आ *á* is changed to ई *í*: धा *dhá*, to place, देधीयते *dedhíyate*. च्च *ri* becomes ईर् *ír*, or, after labials, ऊर् *úr*: तृ *trí*, to cross, तेतीर्यते *tetíryate*; पृ *prí*, to fill, पोपूर्यते *popúryate*. Final च्च *ri*, however, when following a simple consonant, is changed to री *rí*, not to रि *ri*: कृ *kṛi*, to do, चेक्रीयते *chekríyate*. When following a double consonant it is changed to अर् *ar*: स्मृ *smṛi*, to

remember, *सास्मर्यते sâsmaryate*. These intensive bases are conjugated like bases of the Div class in the Âtmanepada. It should be observed, however, that in the general tenses roots ending in vowels retain य *y* before the intermediate इ *i*, while roots ending in consonants throw off the य *ya* of the special tenses altogether. Thus from बोभूय *bobhûya*, बोभूयिता *bobhû-y-itâ*; from बेभिद्य *bebhidyâ*, बेभिदिता *bebhiditâ*.

§ 482. When य *ya* is not added, the intensive bases are treated like bases of the Hu class. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate चृ *ri* have peculiar forms of their own (§ 489, 490), and verbs in चृ *ri* start from a base in अर् *ar*, and therefore have आ *â* in the reduplicative syllable. तृ *tri*, तर् *tar*, तातर्मि *tâtarmi*; 3rd pers. plur. तातिरति *tâtirati*.

§ 483. According to the rules of the Hu class, the weak terminations require Guṇa (§ 297). Hence from बोबुध् *bobudh*, बोबोधि *bobodhmi*; but बोबुध्मः *bobudhmah*. From बोभू *bobhû*, बोभोमि *bobhomi*, बोभवानि *bobhavâni*; but बोभूमः *bobhûmah*. Remark, however, that in 1. 2. 3. p. sing. Pres., 2. 3. p. sing. Impf., 3. p. sing. Imp. ई *î* may be optionally inserted:

बोबोधि *bobodhmi* or बोबुधीमि *bobudhîmi*; बोभोमि *bobhomi* or बोभवीमि *bobhavîmi*. And remark further, that before this intermediate ई *î*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guṇa (Pân. VII. 3, 87). Hence बोबुधीमि *bobudhîmi*, बोबुधानि *bobudhâni*, अबोबुधं *abobudham*. From विद् *vid*,

PRESENT.	IMPERFECT.	IMPERATIVE.
वेवेद्मि or वेविदीमि <i>vevedmi</i> or <i>vevidîmi</i>	अवेविदं <i>avevidam</i>	वेविदानि <i>vevidâni</i>
वेवेत्सि or वेविदीषि <i>vevetsti</i> or <i>vevidîshi</i>	अवेवेत् or अवेविदीः <i>avevet</i> or <i>avevidîh</i>	वेविद्धि <i>veviddhi</i>
वेवेत्ति or वेविदीति <i>vevetti</i> or <i>vevidîti</i>	अवेवेत् or अवेविदीत् <i>avevet</i> or <i>avevidît</i>	वेवेत्तु or वेविदीतु <i>vevettu</i> or <i>vevidîtu</i>
वेविद्धः <i>vevidvah</i> , &c.	अवेविद्ध <i>avevidva</i>	वेविदाव <i>vevidâva</i>

Rules of Reduplication for Intensives.

§ 484. The simplest way to form the peculiar reduplication of intensives, is to take the base used in the general tenses, to change it into a passive base by adding य *ya*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guṇa (Pân. VII. 4, 82), and अ *a* to आ *â* (Pân. VII. 4, 83).

चि *chi*, to gather, चीय *chîya*, चेचीयते *chechîyate*; चेचेति *checheti*.

क्रुश् *kruś*, to abuse, क्रुश्य *kruśya*, चोक्रुश्यते *chokruśyate*; चोक्रोष्टि *chokroshtî*.

तौक् *trauk*, to approach, तौक्य *traukya*, तोतौक्यते *totraukyate*; तोतौक्ति *totraukti*.



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§ 490. The same applies to roots ending in चृ ri, if used in the Parasmaipada. (Pân. VII. 4, 92.)

कृ kṛi; चकरोति cha r karîti.

चर्कति charkarti.

चरिकरोति cha ri karîti.

चरिकति charikarti.

चरीकरोति cha rî karîti.

चरीकति charîkarti.

§ 491. A few frequentative bases are peculiar in the formation of their base *

स्वप् swap, to sleep, सोषुष्यते soshupyate; but सास्वप्ति sâsvapti. (Pân. VI. 1, 19.)

स्यम् syam, to sound, सेसिम्यते sesimyate; but संस्यन्ति samśyanti.

व्ये vye, to cover, वेवीयते vevîyate; but वाव्याति vâvyâti; or (§ 483) वाव्येति vâvyeti.

वश् vaś, to desire, वावश्यते vâvaśyate; वावष्टि vâvashtî. (Pân. VI. 1, 20.)

चाय् chây, to regard, चेकीयते chekîyate; चेकेति cheketi. (Pân. VI. 1, 21.)

प्याय् pyây, to grow, पेपीयते pepîyate; पाप्याति pâpyâti. (Pân. VI. 1, 29.)

श्वि śvi, to swell, शोशूयते śośûyate or शेश्वीयते śeśvîyate; शेश्वेति śeśveti. (Pân. VI. 1, 30.)

हन् han, to kill, जेघ्नीयते jeghnîyate; जंघन्ति jaṅghanti. (Pân. VII. 4, 30, vârt.)

घ्रा ghrâ, to smell, जेघ्नीयते jeghrîyate; जाघ्राति jāghrâti. (Pân. VII. 4, 31.)

ध्मा dhmâ, to blow, देध्मीयते dedhmîyate; दाध्माति dâdhmâti. (Pân. VII. 4, 31.)

गृ grî, to swallow, जेगिल्यते jegilyate; जागर्ति jāgarti. (Pân. VIII. 2, 20.)

शि śi, to lie down, शाशय्यते śâśayyate; शेशेति śeśeti. (Pân. VII. 4, 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भावयति bhāvayati, the causal of भू bhū, he causes to be, a new desiderative is derived, बिभावयिषति bibhāvayishati, he wishes to cause existence. So from the intensive बोभूयते bobhūyate, he exists really, is formed बोभूयिषति bobhūyishati, he wishes to exist really; then a new causative may be formed, बोभूयिषयति bobhūyishayati, he causes a wish to exist really; and again a new desiderative, बोभूयिषयिषति bobhūyishayishati, he wishes to excite the desire of real existence.

* The formation and conjugation of the Intensive in the Parasmaipada, or the so-called Charkarîta, have given rise to a great deal of discussion among native grammarians. According to their theory यङ् yañ, the sign of the Intensive Âtmanepada, has to be suppressed by लुक् luk. By this suppression the changes produced in the verbal base by यङ् yañ would cease (Pân. I. 1, 63), except certain changes which are considered as Anaṅgakârya, changes not affecting the base, such as reduplication. Changes of the root that are to take place not only in the Intens. Âtm., but also in the Intens. Par., are distinctly mentioned by Pânini, VII. 4, 82–92. About other changes, not directly extended to the Intens. Par., grammarians differ. Thus the Prakriyâ-Kaumudî forms सोषोप्ति soshopti, because Pân. VI. 1, 19, prescribes सोषुष्यते soshupyate; other authorities form only सास्वप्ति sâsvapti or सास्वपीति sâsvapîti. Colebrooke allows चेकेति cheketi (p. 332), because Pân. VI. 1, 21, prescribes चेकीयते chekîyate, and the commentary argues in favour of चेकेति cheketi. But Colebrooke (p. 321) declines to form सेसिन्ते sesinte, because it is in the Âtm. only that Pân. VI. 1, 19, allows सेसिम्यते sesimyate. Whether the Perfect should be periphrastic or reduplicated is likewise a moot point among grammarians; some forming बोभवांचकार bobhavāñchakâra, others बोभूव bobhūva, others बोभाव bobhâva.

CHAPTER XXI.

DENOMINATIVE VERBS.

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases*, and which generally have the meaning of behaving like, or treating some one like, or wishing for or doing whatever is expressed by the noun. Thus from श्येन *śyena*, hawk, we have श्येनायते *śyendyáte*, he behaves like a hawk; from पुत्र *putra*, son, पुत्रीयति *putrīyāti*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from कृष्ण *kṛishṇá*, कृष्णति *kṛishṇāti*, he behaves like Kṛishṇa; from पितृ *pitṛi*, father, पितरति *pitárati*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

Denominatives in य yá, Parasmaipada.

§ 494. By adding य *yá* to the base of a noun, denominatives are formed expressing a wish. From गो *go*, cow, गव्यति *gavyati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same य *ya*, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from पुत्र *putra*, son, पुत्रीयति शिष्यं *putrīyati śishyam*, he treats the pupil like a son. By a similar process प्रासादीयति *prásádīyati*, from प्रासाद *prásáda*, palace, means to behave as if one were in a palace; प्रासादीयति कुट्यां भिक्षुः *prásádīyati kuṭyām bhikshuh*, the beggar lives in his hut as if it were a palace.

§ 496. Before this य *ya*,

1. Final अ *a* and आ *ā* are changed to ई *ī*; सुता *sutá*, daughter, सुतीयति *sutīyati*, he wishes for a daughter†.
2. इ *i* and उ *u* are lengthened; पति *pati*, master, पतीयति *patīyati*, he treats like a master; कवि *kavi*, poet, कवीयति *kavīyati*, he wishes to be a poet.

* They are called in Sanskrit लिधु *lidhu*, from लिंग *liṅga*, it is said, a crude sound, and धु *dhu*, for धातु *dhātu*, root. (Carey, Grammar, p. 543.)

† Minute distinctions are made between अशनीयति *aśanīyati*, he wishes to eat at the proper time, and अशनायति *aśanāyati*, he is ravenously hungry; between उदकीयति *udakīyati*, he wishes for water, and उदन्यति *udanyati*, he starves and craves for water; between धनायति *dhanāyati*, he is greedy for wealth, and धनीयति *dhanīyati*, he asks for some money. (Pân. VII. 4, 34.)

3. चृ *ri* becomes री *rī*, ओ *o* becomes अव् *av*, औ *au* becomes आव् *áv*; पितृ *pitṛi*, father, पितृयीति *pitṛíyati*, he treats like a father; नौ *nau*, ship, नाव्यति *návyati*, he wishes for a ship.
4. Final न् *n* is dropt, and other final consonants remain unchanged; राजन् *rājan*, king, राजयीति *rājíyati*, he treats a man like a king; पयस् *payas*, milk, पयस्यति *payasyati*, he wishes for milk; वाच् *vāch*, speech, वाच्यति *vāchyati* (Pân. I. 4, 15); नमस् *namas*, worship, नमस्यति *namasyati*, he worships (Pân. III. 1, 19).

Denominatives in य yá, Âtmanepada.

§ 497. A second class of denominatives, formed by adding य *yá*, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the Âtmanepada*, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final अ *a* is lengthened; श्येन *śyena*, hawk, श्येनायते *śyenáyate*, he behaves like a hawk; शब्द *śabda*, sound, शब्दायते *śabdáyate*, he makes a sound, he sounds; भृश *bhṛśa*, much, भृशायते *bhṛśáyate*, he becomes much; कष्ट *kashṭa*, mischief, कष्टायते *kashṭáyate*, he plots; रोमंथ *romantha*, ruminating, रोमंथायते *romantháyate*, he ruminates. The final ई *ī* of feminine bases is generally dropt, and the masculine base taken instead; कुमारी *kumārī*, girl, कुमारायते *kumāráyate*, he behaves like a girl. (Pân. VI. 3, 36-41.)
- 2 and 3. Final इ *i* and उ *u*, चृ *ri*, ओ *o*, औ *au* are treated as in § 496; शुचि *śuchi*, pure, शुचीयते *śuchíyate*, he becomes pure.
4. Final न् *n* is dropt, and the preceding vowel is lengthened; राजन् *rājan*, king, राजायते *rājáyate*, he behaves like a king; उष्मन् *ushman*, heat, उष्मायते *ushmáyate*, it sends out heat.

Some nominal bases in स् *s* and त् *t* may, others must (Pân. III. 1, 11) be treated like nominal bases in अ *a*. Hence from विद्वस् *vidvas*, wise, विद्वस्यते *vidvasyate* or विद्वायते *vidváyate*, he behaves like a wise man; from पयस् *payas*, milk, पयस्यते *payasyate* or पयायते *payáyate*, it becomes milk; from अप्सरस् *apsaras*, अप्सरायते *apsaráyate*, she behaves like an Apsaras; from बृहत् *bṛihat*, great, बृहायते *bṛiháyate*, he becomes great. (Pân. III. 1, 12.)

§ 498. Some verbs are classed together by native grammarians as Kaṇḍvâdi's, i. e. beginning with Kaṇḍû. They take य *ya*, both in Parasmaipada and Âtmanepada, and keep it through the general tenses under the restrictions applying to other denominatives in य *ya* (§ 501). Nouns ending in अ *a* drop it before य *ya*. Thus from अगद् *agada*, free from

* Those that may take both Parasmaipada and Âtmanepada are said to be formed by क्यष् *kyash*, the rest by क्यङ् *kyan*. Thus from लोहित *lohita*, red, लोहितायति or ते *lohítáyati* or -te, he becomes red. (Pân. III. 1, 13.)



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Some of these verbs are always *Âtmanepada*. Thus from पुच्छ *puchchha*, tail, उत्पुच्छयते *utpuchchhayate*, he lifts up the tail (Pân. III. 1, 20).

If अय *aya* is to be added to nouns formed by the secondary affixes मत् *mat*, वत् *vat*, मिन् *min*, विन् *vin*, these affixes must be dropt. From स्रग्विन् *sragvin*, having garlands, स्रजयति *srajayati*.

If अय *aya* is added to feminine bases, they are generally replaced by the corresponding masculine base. From श्येनी *śyenī* (§ 247), white, श्येतयति *śyēṭayati*, he makes her white (Pân. VI. 3, 36).

Certain adjectives which change their base before इष्ट *ishṭha* of the superlative, do the same before अय *aya*. मृदु *mṛidu*, soft, म्रदयति *mradayati*, he softens; दूर *dūra*, far, दवयति *davayati*, he removes.

Some nominal bases take आपय *āpaya*. Thus from सत्य *satya*, true, सत्यापयति *satyāpayati*, he speaks truly; from अर्थ *artha*, sense, अर्थापयति *arthāpayati*, he explains.

Denominatives without any Affix.

§ 503. According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the Bhû class. अ *a* is added to the base, except where it exists already as the final of the nominal base; other final and medial vowels take Guṇa, where possible, as in the Bhû class.

Thus from कृष्ण *kṛishṇa*, कृष्णति *kṛishṇati*, he behaves like Kṛishṇa; from माला *mālā*, garland, मालाति *mālāti*, it is like a garland, Impf. अमालात् *amālāt*, Aor. अमालासीत् *amālāsīt*; from कवि *kavi*, poet, कवयति *kavayati*, he behaves like a poet; from वि *vi*, bird, वयति *vayati*, he flies like a bird; from पितृ *pitṛi*, father, पितरति *pitarati*, he is like a father; from राजन् *rājan*, king, राजानति *rājānati*, he is like a king (Pân. VI. 4, 15).

CHAPTER XXII.

PREPOSITIONS AND PARTICLES.

§ 504. The following prepositions may be joined with verbs, and are then called *Upasarga* in Sanskrit (Pân. I. 4, 58–61; § 148).

अति *ati*, beyond. अधि *adhi*, over (sometimes धि *dhi*). अनु *anu*, after. अप *apa*, off. अपि *api*, upon (sometimes पि *pi*). अभि *abhi*, towards. अव *ava*, down (sometimes व *va*). आ *ā*, near to. उद् *ud*, up. उप *upa*, next, below. दुः *duḥ*, ill. नि *ni*, into, downwards. निः *niḥ*, without. परा *parā*, back, away. परि *pari*, around. प्र *pra*, before. प्रति *prati*, back. वि *vi*, apart. सं *sam*, together. सु *su*, well. They all have the *udātta* on the first syllable except अभि *abhī*.

§ 505. Certain adverbs, called *Gati* in Sanskrit, a term applicable also to the *Upasargas* (Pân. I. 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to भू *bhū*, to be, अस् *as*, to be, कृ *kṛi*, to do, and गम् *gam*, to go.

अच्छ *achchha*; e.g. अच्छगत्य *achchhagatya*, having approached (§ 445); अच्छोद्य *achchhodya*, having addressed. अदः *adah*; e.g. अदःकृत्य *adahkṛitya*, having done it thus. अन्तर *antar*; e.g. अन्तरित्य *antaritya*, having passed between. अलं *alam*; e.g. अलंकृत्य *alaṅkṛitya*, having ornamented. अस्तं *astam*; e.g. अस्तंगत्य *astāṅgatya*, having gone to rest, having set. आविः *āvih*; e.g. आविर्भूय *āvirbhūya*, having appeared. तिरः *tiraḥ*; e.g. तिरोभूय *tirobhūya*, having disappeared. पुरः *purah*; e.g. पुरस्कृत्य *puraskṛitya*, having placed before (§ 89, II. 1). प्रादुः *prāduḥ*; e.g. प्रादुर्भूय *prādurbhūya*, having become manifest. सत् *sat* and असत् *asat*, when expressing regard or contempt; e.g. असत्कृत्य *asatkṛitya*, having disregarded. साक्षात् *sākshāt*; e.g. साक्षात्कृत्य *sākshātkṛitya*, having made known. Words like शुक्ली *śuklī*, in शुक्लीकृत्य *śuklīkṛitya*, having made white. (Here the final अ *a* of शुक्ल *śukla* is changed to ई *ī*. Sometimes, but rarely, final अ *a* or आ *ā* is changed to आ *ā*. Final इ *i* and उ *u* are lengthened; च् *ṛi* is changed to री *rī*; final अन् *an* and अस् *as* are changed to ई *ī*; e.g. राजीकृत्य *rājīkṛitya*, having made king.) Words like ऊरी *ūrī*, in ऊरीकृत्य *ūrīkṛitya*, having assented. Words like खात् *khāt*, imitative of sound; e.g. खात्कृत्य *khātkṛitya*, having made *khāt*, the sound produced in clearing one's throat.

§ 506. Several of the prepositions mentioned in § 503 are also used with nouns, and are then said to govern certain cases. They are then called *Kar-mapravachanīya*, and they frequently follow the noun which is governed by them (Pân. I. 4, 83).

The accusative is governed by अति *ati*, beyond; अभि *abhi*, towards; परि *pari*, around; प्रति *prati*, against; अनु *anu*, after; उप *upa*, upon. Ex. गोविन्दमति नेश्वरः *govindam ati neśvarah*, Ísvara is not beyond Govinda; हरं प्रति हलाहलं *haram prati halāhalam*, venom was for Hara; विष्णुमन्वर्च्यते *vishṇu-manvarchyate*, he is worshipped after Vishṇu; अनु हरिं सुराः *anu harim surāḥ*, the gods are less than Hari.

The ablative is governed by प्रति *prati*, परि *pari*, अप *apa*, आ *ā*. Ex. भक्तेः प्रत्यमृतं *bhakteḥ praty amṛitam*, immortality in return for faith; आ मृत्योः *ā mṛityoh*, until death; अप त्रिगर्तेभ्यो वृष्टो देवः *apa trigartebhyo vṛiṣṭo devah*, it has rained away from Trigarta, or परि त्रिगर्तेभ्यः *pari trigartebhyah*, round Trigarta, without touching Trigarta.

The locative is governed by उप *upa* and अधि *adhi*. Ex. उप निष्के कार्षापणं *upa nishke kârshâpaṇam*, a Kârshâpaṇa is more than a Nishka; अधि पंचालेषु ब्रह्मदत्तः *adhi pañchâleshu brahmadattah*, Brahmadatta governs over the Pañchâlas.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

1. The accusative of adjectives in the neuter may be used as an adverb.

Thus from मंदः *mandah*, slow, मंदं मंदं *mandam mandam*, slowly, slowly ; शीघ्रं *śīghram*, quickly ; ध्रुवं *dhruvam*, truly.

2. Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathâśakti*, according to one's power. For these see the rules on composition.

3. Adverbs of place :

अंतरं *antar*, within, with loc. and gen.; between, with acc. अंतरा *antarâ*, between, with acc. अंतरेण *antarena*, between, with acc.; without, with acc. आरात् *ârât*, far off, with abl. वहिः *vahih*, outside, with abl. समया *samayâ*, near, with acc. निकषा *nikashâ*, near, with acc. उपरि *upari*, above, over, with acc. and gen. उच्चैः *uchchaih*, high, or loud. नीचैः *nîchaih*, low. अधः *adhaḥ*, below, with gen. and abl. अवः *avaḥ*, below, with gen. तिरः *tiraḥ*, across, with acc. or loc. इह *iha*, here. पुरा *purâ*, before. समक्षं *samaksham*, साक्षात् *sâkshât*, in the presence. सकाशात् *sakâśât*, from. पुरः *purah*, before, with gen. अमा *amâ*, सचा *sachâ*, साकं *sâkam*, समा *samâ*, सार्धं *sârdham*, together, with instr. अभितः *abhitah*, on all sides, with acc. उभयतः *ubhayataḥ*, on both sides, with acc. समन्तात् *samantât*, from all sides. दूरं *dûram*, far, with acc., abl., and gen. अंतिकं *antikam*, near, with acc., abl., and gen. अथक् *ridhak*, पृथक् *prithak*, apart.

4. Adverbs of time :

प्रातर् *prâtar*, early. सायं *sâyam*, at eve. दिवा *divâ*, by day. अह्नाय *ahnâya*, by day. दोषा *doshâ*, by night. नक्तं *naktam*, by night. उषा *ushâ*, early. युगपद् *yugapad*, at the same time. अद्य *adya*, to-day. ह्यः *hyah*, yesterday. पूर्वद्युः *pûrvedyuh*, yesterday. श्वः *śvah*, to-morrow. परेद्यवि *paredyavi*, to-morrow. ज्योक् *jyok*, long. चिरं *chiram*, चिरेण *chireṇa*, चिराय *chirâya*, चिरात् *chirât*, चिरस्य *chirasya*, long. सना *sanâ*, सनात् *sanât*, सनत् *sanat*, perpetually. अरं *aram*, quickly. शनैः *śanaiḥ*, slowly. सद्यः *sadyah*, at once. संप्रति *samprati*, now. पुनर् *punar*, मुहुः *muhuh*, भूयः *bhûyah*, वारं *vâram*, again. सकृत् *sakrit*, once. पुरा *purâ*, formerly. पूर्वं *pûrvam*, before. ऊर्ध्व *ûrdhvam*, after. सपदि *sapadi*, immediately. पश्चात् *paśchât*, after, with abl. जातु *jâtu*, once upon a time, ever. अधुना *adhunâ*, now. इदानीं *idânîm*, now. सदा *saddâ*, संततं *santatam*, अनिशं *aniśam*, always. अलं *alam*, enough, with dat. or instr.

5. Adverbs of circumstance :

मृषा *mṛishâ*, मिथ्या *mithyâ*, falsely. मनाक् *manâk*, ईषत् *îshat*, a little. तूष्णीं *tûshnîm*, quietly. वृथा *vṛithâ*, मुधा *mudhâ*, in vain. सामि *sâmi*, half. अकस्मात् *akasmât*, unexpectedly. उपांशु *upâmśu*, in a whisper. मिथः *mithah*, together. प्रायः *prâyah*, frequently, almost. अतीव *atîva*, exceedingly. कामं *kâmam*, जोषं *josham*, gladly. अवश्यं *avaśyam*, certainly.



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§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lose its distinctive meaning by losing the feminine suffix: कल्याणीमाता *kalyāṇīmātā*, the mother of a beautiful daughter (Pân. vi. 3, 34); कठीभार्यः *kaṭhîbhāryaḥ*, having a Kaṭhî for one's wife (Pân. vi. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix; शोभनभार्यः *śobhanabhāryaḥ*, having a beautiful wife (Pân. vi. 3, 34; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in § 24 seq.*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तत्पुरुषः *tatpurushaḥ*, his man, नीलोत्पलं *nīlotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमौ *agnidhūmau*, fire and smoke, might have been classed as substantival; बहुव्रीहिः *bahuvrīhiḥ*, possessing much rice, as an adjectival; and यथाशक्ति *yathâśakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Tatpurusha*, *Karmadhâraya*, *Dvigu*, *Dvandva*, *Bahuvrīhi*, and *Avyayîbhâva*.

I. *Tatpurusha* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-purushaḥ*, his man, or राजपुरुषः *râja-purushaḥ*, king's man.

As a general term the *Tatpurusha* compound comprehends the two subdivisions of *Karmadhâraya* (I b) and *Dvigu* (I c). The *Karmadhâraya* is in fact a *Tatpurusha* compound, in which the last word is determined by a preceding adjective, e. g. नीलोत्पलं *nīlotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other *Tatpurushas* the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Dvigu* again may be called a subdivision of the *Karmadhâraya*, being a compound in which the first word is not an adjective in general, but always a numeral: द्विगवं *dvigavam*, two oxen, or द्विगुः *dviguḥ*, bought for two oxen.

* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound; उदक *udaka*, water, पाद *pâda*, foot, हृदय *hṛidaya*, heart, frequently substitute the bases उदन् *udan* (i. e. उद *uda*), पद् *pad*, and हृद् *hṛid*. हृद्रोगः *hṛidrogah*, heart-disease, or हृदयरोगः *hṛidayarogah*. (Pân. vi. 3, 51–60.)

The particle कु *ku*, which is intended to express contempt, as कुब्राह्मणः *kubrâhmanah*, a bad Brâhman, substitutes कद् *kad* in a determinative compound before words beginning with consonants: कदुष्टः *kadushṭraḥ*, a bad camel. The same takes place before रथ *ratha*, वद *vada*, and तृण *trīṇa*: कद्रथः *kadrathaḥ*, a bad carriage; कतृणं *kattrīṇam*, a bad kind of grass. The same particle is changed to का *kā* before पथिन् *pathin* and अक्ष *aksha*: कापथः *kāpathaḥ*, and optionally before पुरुष *purusha*. (Pân. vi. 3, 101–107.)

These three classes of compounds may be comprehended under the general name of *Determinative Compounds*, while the Karmadhâraya (I b) may be distinguished as *appositional* determinatives, the Dvigu (I c) as *numeral* determinatives.

II. The next class, called *Dvandva*, consists of compounds in which two words are simply joined together, the compound taking either the terminations of the dual or plural, according to the number of compounded nouns, or the terminations of the singular, being treated as a collective term : अग्निधूमौ *agni-dhūmau*, fire and smoke ; शशकुशपलाशाः *śaśa-kuśa-palāśāḥ*, nom. plur. masc. three kinds of plants, or शशकुशपलाशं *śaśa-kuśa-palāśam*, nom. sing. neut. They will be called *Collective Compounds*.

III. The next class, called *Bahuvrīhi* by native grammarians, comprises compounds which are used as adjectives. The notion expressed by the last word, and which may be variously determined, forms the predicate of some other subject. They may be called *Possessive Compounds*. Thus बहुव्रीहिः *bahu-vrīhiḥ*, possessed of much rice, scil. देशः *deśaḥ*, country ; रूपवद्भार्यः *rūpavad-bhāryaḥ*, possessing a handsome wife, scil. राजा *rājā*, king.

Determinative compounds may be turned into possessive compounds, sometimes without any change, except that of accent, sometimes by slight changes in the last word.

The gender of possessive compounds, like that of adjectives, conforms to the gender of the substantives to which they belong.

IV. The last class, called *Avyayībhāva*, is formed by joining an indeclinable particle with another word. The resulting compound, in which the indeclinable particle always forms the first element, is again indeclinable, and generally ends, like adverbs, in the ordinary terminations of the nom. or acc. neut.: अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri gṛihakāryāṇi*, household duties are for women. They may be called *Adverbial Compounds*.

I. *Determinative Compounds.*

§ 513. This class (Tatpuruṣa) comprehends compounds in which generally the last word governs the preceding one. The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

1. Compounds in which the first noun would be in the Accusative :

कृष्णश्रितः *krishṇa-śritah*, m. f. n. gone to Kṛishṇa, dependent on Kṛishṇa, instead of कृष्णं श्रितः *krishṇam śritah*. दुःखातीतः *duḥkha-atītah*, m. f. n. having overcome pain, instead of दुःखमतीतः *duḥkham atītah*. वर्षभोग्यः *varsha-bhogyah*, m. f. n. to be enjoyed a year long. ग्रामप्राप्तः *grāma-prāptah*, m. f. n. having reached the village, instead of ग्रामं प्राप्तः *grāmam*

prāptaḥ : it is more usual, however, to say **प्राप्तग्रामः** *prāptagrāmaḥ* (Pân. II. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as **अतिगिरि** *atigiri*, past the hill, used as an adverb, or as an adjective, **अतिगिरिः** *atigiriḥ*, ultramontane ; **अभिमुखं** *abhimukham*, facing, &c.

2. Compounds in which the first noun would be in the Instrumental :

धान्यार्थः *dhānya-arthah*, m. wealth (*arthah*) (acquired) by grain (*dhānyena*).
शंकुलाखंडः *śaṅkulā-khaṇḍah*, m. a piece (*khaṇḍah*) (cut) by nippers (*śaṅkulābhiḥ*). **दात्रच्छिन्नः** *dātra-chchhinnaḥ*, m. f. n. cut (*chhinnaḥ*) by a knife (*dātrena*). **हरितातः** *hari-trātaḥ*, m. f. n. protected (*trātaḥ*) by Hari. **देवदत्तः** *deva-dattaḥ*, given (*dattaḥ*) by the gods (*devaiḥ*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu-donné*).
पितृसमः *pitri-samah*, m. f. n. like the father, i. e. *pitrá samah*. **नखनिर्भिन्नः** *nakha-nirbhinnaḥ*, m. f. n. cut asunder (*nirbhinnaḥ*) by the nails (*nakhaiḥ*).
विश्वोपास्यः *viśva-upāsyah*, m. f. n. to be worshipped by all. **स्वयंकृतः** *svayam-kṛtaḥ*, m. f. n. done by oneself.

3. Compounds in which the first noun would be in the Dative :

यूपदारु *yūpa-dāru*, n. wood (*dāru*) for a sacrificial stake (*yūpāya*). **गोहितः** *go-hitaḥ*, m. f. n. good (*hitaḥ*) for cows (*gobhyah*). **द्विजार्थः** *dvija-arthah*, m. f. n. object (*artha*), i. e. intended for Brâhmans. Determinative compounds, when treated as possessive, take the terminations of the masc., fem., and neut.; e. g. **द्विजार्था यवागूः** *dvijārthā yavâgūḥ*, fem. gruel for Brâhmans.

4. Compounds in which the first noun would be in the Ablative :

चोरभयं *chora-bhayam*, n. fear (*bhayam*) arising from thieves (*chorebhyah*).
स्वर्गपतितः *svarga-patitaḥ*, m. f. n. fallen from heaven. **अपग्रामः** *apa-grāmaḥ*, m. f. n. gone from the village.

5. Compounds in which the first noun would be in the Genitive :

तत्पुरुषः *tat-purushah*, m. his man, instead of *tasya*, of him, *purushah*, the man*.
राजपुरुषः *rāja-purushah*, m. the king's man, instead of *rājñah*, of the king, *purushah*, the man. **राजसखः** *rāja-sakhaḥ*, m. the king's friend. In these compounds *sakhi*, friend, is changed to *sakhaḥ*. **कुंभकारः** *kumbha-kārah*, a maker (*kārah*) of pots (*kumbhānām*). **गोशतं** *go-śatam*, a hundred of cows

6. Compounds in which the first noun would be in the Locative :

अक्षशौंडः *aksha-śauṇḍah*, m. f. n. devoted to dice. **उरोजः** *uro-jaḥ*, m. f. n. produced on the breast.

* Most words ending in **तृ** *tri* or **क** *ka* are not allowed to form compounds of this kind. Hence **कटस्य कर्ता** *kaṭasya kartā*, maker of a mat, not **कटकर्ता** *kaṭakartā*; **पुरां भेत्ता** *purām bhetā*, breaker of towns. There are, however, many exceptions, such as **देवपूजकः** *deva-pūjakaḥ*, worshipper of the gods, &c.



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अह *aha*; cf. उत्तमाहः *uttamāhaḥ*, the last day. Sometimes अह्ना *ahna* is substituted for अहन् *ahan*; पूर्वाह्नः *pūrvāhṇaḥ*, the fore-noon. कुपुरुषः *ku-purushaḥ*, masc. a bad man, or कापुरुषः *kāpurushaḥ*. प्राचार्यः *prā-âchâryaḥ*, masc. a hereditary teacher, i. e. one who has been a teacher (*âchârya*) before or formerly (*pra*). अब्राह्मणः *a-brâhmaṇaḥ*, masc. a non-Brâhman, i. e. not a Brâhman. अनश्वः *an-aśvaḥ*, masc. a non-horse, i. e. not a horse. घनश्यामः *ghana-śyâmaḥ*, m. f. n. cloud-black, from *ghana*, cloud, and *śyâma*, black. ईषत्पिंगलः *îshat-piṅgalaḥ*, m. f. n. a little brown, from *îshat*, a little, and *piṅgala*, brown. सामिकृतः *sâmi-kṛitaḥ*, m. f. n. half-done, from *sâmi*, half, and *kṛita*, done.

§ 518. In some appositional compounds, the qualifying word is placed last. विप्रगौरः *vipragaurah*, a white Brâhman; राजाधमः *râjâdhamah*, the lowest king; भरतश्रेष्ठः *bharata-śreshṭhaḥ*, the best Bharata; पुरुषव्याघ्रः *purusha-vyâghraḥ*, a tiger-like man, a great man; गोवृन्दारकः *govṛindâraḥ*, a prime cow.

I c. Numeral Determinative Compounds.

§ 519. Determinative compounds, the first portion of which is a numeral, are called *Dvigu*. The numeral is always the predicate of the noun which follows. They are generally neuters, or feminines, and are meant to express aggregates, but they may also form adjectives, thus becoming possessive compounds, with or without secondary suffixes.

If an aggregate compound is formed, final अ *a* is changed to ई *î*, fem., or in some cases to अं *am*, neut. Final अन् *an* and आ *â* are changed to ई *î* or अं *am*.

पंचगवं *pañcha-gavam*, neut. an aggregate of five cows, from *pañchan*, five, and *go*, cow. गो *go* (in an aggregate compound) is changed to गव *gava* (Pân. II. 1, 23), and नौ *nau* to नाव *nâva*. पंचगुः *pañcha-guḥ*, as an adjective, worth five cows (Pân. v. 4, 92). द्विनौः *dvinauḥ*, bought for two ships. द्वंगुलं *dvy-aṅgulam*, neut. what has the measure of two fingers, from *dvi*, two, and *aṅguliḥ*, finger; final *i* being changed to *a*. द्वहः *dvy-ahaḥ*, masc. a space of two days; *ahan* changed to *ahaḥ* (Pân. II. 1, 23). पंचकपालः *pañcha-kapâlaḥ*, m. f. n. an offering (*puṛodâśaḥ*) made in a dish with five compartments, from *pañchan*, five, and *kapâlam*, neut. (Pân. II. 1, 51, 52; IV. 1, 88). त्रिलोकी *tri-lokî*, fem. the three worlds: here the Dvigu compound takes the fem. termination to express an aggregate (Pân. IV. 1, 21). त्रिभुवनं *tri-bhuvanam*, neut. the three worlds: here the Dvigu compound takes the neuter termination. दशकुमारी *daśa-kumârî*, fem. an assemblage of ten youths. चतुर्युगं *chatur-yugam*, neut. the four ages.

§ 520. The following rules apply to the changes of the final syllables in determinative compounds. Very few of them are general as requiring a change without any regard to the

preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar.

1. **चृच्** *rich*, verse, **पुर** *pur*, town, **अप्** *ap*, water, **धुर्** *dhur*, charge, **पथिन्** *pathin*, path, add final **अ** *a* (Pân. v. 4, 74); **अर्धर्चः** *ardharchah*, a half-verse. This is optional with **पथिन्** *pathin* after the negative **अ** *a*; **अपथं** *apatham* or **अपंथाः** *apanthāh*.
2. **राजन्** *rājan*, king, **अहन्** *ahan*, day, **सखि** *sakhi*, friend, become **राज** *rāja*, **अह** *aha*, **सख** *sakha*; **महाराजः** *mahārājah*. (Pân. v. 4, 91.)
3. **उरस्** *uras*, if it means chief, becomes **उरस** *urasa*; **अश्वोरसं** *aśvorasam*, an excellent horse (Pân. v. 4, 93). Likewise after **प्रति** *prati*, if the locative is expressed; **प्रत्युरसं** *pratyurasam*, on the chest (Pân. v. 4, 82).
4. **अक्षि** *akshi*, eye, becomes **अक्ष** *aksha*, if it ceases to mean 'eye'. **गवाक्षः** *gavākshah*, a window; but **ब्राह्मणाक्षि** *brāhmaṇākshi*, the eye of a Brāhman. (Pân. v. 4, 76.)
5. **अनस्** *anas*, cart, **अश्मन्** *aśman*, stone, **अयस्** *ayas*, iron, **सरस्** *saras*, lake, take final **अ** *a* if the compound expresses a kind or forms a name. **कालायसं** *kālāyasam*, black-iron; but **सदयः** *sadayah*, a piece of good iron. (Pân. v. 4, 94.)
6. **ब्रह्मन्** *brahman* becomes **ब्रह्म** *brahma*, if preceded by the name of a country; **सुराष्ट्रब्रह्मः** *surāshṭrabrahmah*, a Brāhman of Surāshṭra (Pân. v. 4, 104). After **कु** *ku* and **महा** *mahā* that substitution is optional (Pân. v. 4, 105).
7. **तक्षन्** *takshan* takes final **अ** *a* after **ग्राम** *grāma* and **कौट** *kauṭa*; **ग्रामतक्षः** *grāmatakshah*, village carpenter. (Pân. v. 4, 95.)
8. **श्वन्** *śvan*, dog, takes final **अ** *a* after **अति** *ati*, and after certain words, not the names of animals, with which it is compared; **आकर्षश्वः** *ākarshaśvah*, a dog of a die, a bad throw (?). (Pân. v. 4, 97.)
9. **अध्वन्** *adhvan* becomes **अध्व** *adhva* after prepositions; **प्राध्वः** *prādhvah*. (Pân. v. 4, 85.)
10. **सामन्** *sāman*, hymn, and **लोमन्** *loman*, hair, become **साम** *sāma* and **लोम** *loma* after **प्रति** *prati*, **अनु** *anu*, and **अव** *ava*; **अनुलोमः** *anulomah*, regular; **अनुलोमं** *anulomam*, adv. with the hair or grain, i. e. regularly. (Pân. v. 4, 75.)
11. **तमस्** *tamas* becomes **तमस** *tamasa* after **अव** *ava*, **सं** *sam*, and **अंध** *andha*; **अंधतमसं** *andha-tamasam*, blind darkness. (Pân. v. 4, 79.)
12. **रहस्** *rahas* becomes **रहस** *rahasa* after **अनु** *anu*, **अव** *ava*, and **तप्त** *tapta*; **अनुरहसः** *anurahasah*, solitary. (Pân. v. 4, 81.)
13. **वर्चस्** *varchas* becomes **वर्चस** *varchasa* after **ब्रह्म** *brahma* and **हस्ति** *hasti*; **ब्रह्मवर्चसं** *brahma-varchasam*, the power of a Brāhman. (Pân. v. 4, 78.)
14. **गो** *go* becomes **गव** *gava*, except at the end of an adjectival Dvigu. **पंचगवं** *pañchagavam*, five cows; but **पंचगुः** *pañchaguḥ*, bought for five cows. (Pân. v. 4, 92.)
15. **नौ** *nau*, ship, becomes **नाव** *nāva*, if it forms a numerical aggregate; **पंचनावं** *pañchanāvam*, five ships: not when it forms a numerical adjective; **पंचनौः** *pañchanauḥ*, worth five ships. (Pân. v. 4, 99.)
16. **नौ** *nau*, ship, after **अर्ध** *ardha*, becomes **नाव** *nāva*; **अर्धनावं** *ardhanāvam*, half a ship. (Pân. v. 4, 100.)
17. **खारी** *khārī*, a measure of grain, becomes **खार** *khāra* as an aggregate; **द्विखारं** *dvikhāram*: also after **अर्ध** *ardha*; **अर्धखारं** *ardhakhāram*. (Pân. v. 4, 101.)
18. **अंजलि** *añjali*, a handful, after **द्वि** *dvi* or **त्रि** *tri*, may, as an aggregate, take final **अ** *a*; **द्व्यंजलं** *dvyañjalam* or **द्व्यंजलि** *dvyañjali*, two handfuls. (Pân. v. 4, 102.)

19. अंगुलि *āṅguli*, finger, after numerals and indeclinables, becomes अंगुल *āṅgula*; द्व्यंगुलं *dvyāṅgulam*, a length of two fingers. (Pân. v. 4, 86.)
20. सकथि *sakthi*, thigh, becomes सकथ *saktha* after उत्तर *uttara*, मृग *mṛiga*, and पूर्व *pūrva*; पूर्वसकथं *pūrvasaktham*. (Pân. v. 4, 98.)
21. रात्रि *rātri*, night, after सर्व *sarva*, after partitive words, after संख्यात *saṅkhyāta*, पुण्य *puṇya*, likewise after numerals and indeclinables; becomes रात्र *rātra*; सर्वरात्रः *sarvarātraḥ*, the whole night; पूर्वरात्रः *pūrvarātraḥ*, the fore-night; द्विरात्रं *dvirātram*, two nights. (Pân. v. 4, 87.)
22. अहन् *ahan*, day, under the same circumstances, becomes अह् *ahna*; सर्वाह्णः *sarvāhṇaḥ*, the whole day: but not after a numeral when it expresses an aggregate; द्वहः *dvyahaḥ*, two days. Except also पुण्याहं *puṇyāham*, a good day, and एकाहं *ekāham*, n. and m. a single day. (Pân. v. 4, 88-90.)

II. Collective Compounds.

§ 521. Collective compounds (Dvandva) are divided into two classes. The first class (called इतरेतर *itaretara*) comprises compounds in which two or more words, that would naturally be connected by *and*, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound. The second class (called समाहार *samāhāra*) comprises the same kind of compounds but formed into neuter nouns in the singular. हस्त्यश्वा *hasty-aśvau*, an elephant and a horse, is an instance of the former, हस्त्यश्वा *hastyaśvam*, the elephants and horses (in an army), an instance of the latter class. Likewise शुक्लकृष्णौ *śukla-kṛishṇau*, white and black; गवाश्च *gavāśvam*, a cow and a horse.

If instead of a horse and an elephant, हस्त्यश्वा *hastyaśvau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, हस्त्यश्वाः *hastyaśvāḥ*.

§ 522. Some rules are given as to which words should stand first in a Dvandva compound. Words with fewer syllables should stand first: शिवकेशवौ *śiva-keśavau*, Śiva and Keśava; not केशवशिवौ *keśavaśivau*. Words beginning with a vowel and ending in अ *a* should stand first: ईशकृष्णौ *īśa-kṛishṇau*, Īśa and Kṛishṇa. Words ending in इ *i* (gen. एः *eḥ*) and उ *u* (gen. ओः *oḥ*) should stand first: हरिहरौ *hari-harau*, Hari and Hara; also भोक्तृभोग्यौ *bhoktri-bhogyau*, the enjoyer and the enjoyed. Lastly, words of greater importance should have precedence: देवदैत्यौ *deva-daityau*, the god and the demon; ब्राह्मणक्षत्रियौ *brāhmaṇa-kshatriyau*, a Brāhmaṇ and a Kshatriya; मातापितरौ *mātā-pitarau*, mother and father, but in earlier Sanskrit पितरामातरौ *pitara-mātarā*, father and mother. (Pân. vi. 3, 33.)

§ 523. Words ending in च *ri*, expressive of relationship, or sacred titles, forming the first member of a compound, and being followed by another word ending in च *ri*, or by पुत्र *putra*, son, change their च *ri* into आ *ā* (Pân. vi. 3, 25). मातृ *mātri* + पितृ *pitri* form मातापितरौ *mātāpitarau*, father and mother; पितृ *pitri* + पुत्र *putra* form पितापुत्रौ *pitāputrau*; होतृ *hotri* + पोतृ *potri* form होतापोतारौ *hotāpotārau*, the Hotri and Potri priests.

§ 524. When the names of certain deities are compounded, the first sometimes lengthens its final vowel (Pân. vi. 3, 26). Thus मित्रावरुणौ *mitrāvaruṇau*, Mitra and Varuṇa; अग्नीषोमौ *agnīshomau*, Agni and Soma. Similar irregularities appear in words like



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3. मूर्धन् *múrdhan*, head, substitutes final अ *a* after द्वि *dvi* and त्रि *tri*; द्विमूर्धः *dvimúrdhaḥ*, having two heads. (Pân. v. 4, 115.)
4. लोमन् *loman*, hair, substitutes final अ *a* after अन्तर *antar* and वहिः *vahiḥ*; अन्तर्लोमः *antar-lomaḥ*, having the hairy part inside. (Pân. v. 4, 117.)
5. नासिका *nāsikā*, nose, becomes नस *nasa*, if it stands at the end of a name; गोनसः *gonasaḥ*, cow-nosed, i. e. a snake; but not after स्थूल *sthūla*; स्थूलनासिकः *sthūla-nāsikaḥ*, large-nosed, i. e. a hog. The same change takes place after prepositions; उन्नसः *unnasaḥ*, with a prominent nose. (Pân. v. 4, 118, 119.)
6. After अ *a*, दुः *duḥ*, or सु *su*, हलि *hali*, furrow, and सक्थि *sakthi*, thigh, may substitute final अ *a*; अहलः *ahalaḥ* or अहलिः *ahaliḥ*. (Pân. v. 4, 121.)
7. After the same particles, प्रजा *prajā*, progeny, and मेधा *medhā*, mind, are treated like nouns ending in अस् *as*; दुर्मेधाः *durmedhāḥ*. (Pân. v. 4, 122.)
8. धर्म *dharma*, law, preceded by one word, is treated like a noun ending in अन् *an*; कल्याणधर्मा *kalyāṇadharmā*. (Pân. v. 4, 124.)
9. जंभा *jambhā*, jaw, after certain words, becomes जंभन् *jambhan*; सुजंभा *sujambhā*.
10. जानु *jānu*, knee, after प्र *pra* and सं *sa*, becomes जु *jñu*; प्रजुः *prajñuḥ* (Pân. v. 4, 129). This is optional after ऊर्ध्व *úrdhva* (Pân. v. 4, 130).
11. ऊधस् *údhas*, udder, becomes ऊधन् *údhan*; कुंडोद्भी *kuṇḍodhnī*. (Pân. v. 4, 131.)
12. धनुस् *dhanus*, bow, becomes धन्वन् *dhanvan*; पुष्पधन्वा *pushpadhanvā*, having a bow of flowers (Pân. v. 4, 132). In names this is optional.
13. जाया *jáyā*, wife, becomes जानि *jāni*; शुभजानिः *śubhajāniḥ*. (Pân. v. 4, 134.)
14. गंध *gandha*, smell, substitutes गंधि *gandhi* after certain words; सुगंधिः *sugandhiḥ*. (Pân. v. 4, 135-137.)
15. पाद *pāda*, foot, becomes पाद् *pād* after certain words; व्याघ्रपाद् *vyāghrapād*. (Pân. v. 4, 138-140.)
16. दंत *danta*, tooth, becomes दत् *dat* after many words; द्विदन् *dvidan*, having two teeth, (sign of a certain age); fem. द्विदती *dvidatī*. (Pân. v. 4, 141-145.)
17. ककुद् *kakuda*, hump, becomes ककुद् *kakud* after certain words and in certain senses; अजातककुद् *ajātakakud*, a young bull before his humps have grown. (Pân. v. 4, 146-148.)
18. उरस् *uras* and other words belonging to the same class add final क *ka*; व्यूढोरस्कः *vyūḍhoraskaḥ*, broad-chested. (Pân. v. 4, 151.)
19. Words in इन् *in* add final क *ka* in the feminine; बहुस्वामिका *bahusvāmikā*, having many masters, from स्वामिन् *svāmin*, master. (Pân. v. 4, 152.)
20. Feminine words in ई *ī*, like नदी *nadī*, and words in स्त्री *stri*, add final क *ka*; बहुकुमारीकः *bahukumārīkaḥ*, having many maidens; बहुभर्तृकः *bahubhartrīkaḥ*, having many husbands. (Pân. v. 4, 153.)
21. Most other words may or may not add final क *ka*; बहुमालकः *bahumālakaḥ* or बहुमालाकः *bahumālākaḥ* or बहुमालः *bahumālāḥ*. (Pân. v. 4, 154.)

IV. Adverbial Compounds.

§ 529. Adverbial or indeclinable compounds (Avyayîbhâva) are formed by joining an indeclinable particle with another word. The resulting compounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end, like adverbs, in the ordinary terminations of the nom. or acc. neut.

Examples : अधिहरि *adhi-hari*, upon Hari, instead of अधि हरौ *adhi harau*, loc. sing. अनुविष्णु *anu-vishṇu*, after Vishnu, instead of अनु विष्णुं *anu vishṇum*, acc. sing. उपकृष्णं *upa-kṛishṇam*, near to Kṛishṇa. निर्मक्षिकं *nir-makshikam*, free from flies, flylessly. अतिहिमं *ati-himam*, past the winter, after the winter, instead of अति हिमं *ati himam*, acc. sing. प्रदक्षिणं *pradakshinam*, to the right. अनुरूपं *anu-rūpam*, after the form, i. e. accordingly, instead of अनु रूपं *anu rūpam*, acc. sing. यथाशक्ति *yathā-śakti*, according to one's ability, instead of शक्तिर्यथा *śaktir yathā*. सतृणं *sa-triṇam* with the grass; सतृणमन्त्रि *satṛiṇam attī*, he eats (everything) even the grass, instead of तृणेन सह *triṇena saha*, with the grass. यावच्छ्लोकं *yāvach-chhlokam*, at every verse. अमुक्ति *āmukti*, until final delivery. अनुगंगं *anu-gaṅgam*, near the Gaṅgā. उपशरदं *upa-śaradam*, near the autumn; from शरद् *śarad*, autumn (Pân. v. 4, 107). उपजरसं *upa-jarasam*, at the approach of old age; from जरस् *jaras*, old age (§ 167). उपसमित् *upa-samit* or उपसमिधं *upa-samidham*, near the fire-wood; from समिध् *samidh*, fire-wood. उपराजं *upa-râjam*, near the king; from राजन् *râjan*, king.

§ 530. There are some Avyayîbhâvas the first element of which is not an indeclinable particle. Ex. तिष्ठतु *tishṭhad-gu*, at the time when the cows stand to be milked; पंचगंगं *pañcha-gaṅgam*, at the place where the five Gaṅgâs meet, (near the Mâdhav-râo ghât at Benares); प्रत्यग्रामं *pratyag-grāmam*, west of the village.

§ 531. The following rules apply to the changes of the final syllables in adverbial compounds :

1. Words ending in mutes (*k, kh, g, gh, ch, chh, j, jh, ṭ, ṭh, ḍ, ḍh, t, th, d, dh, p, ph, b, bh*) may or may not take final अ *a*; उपसमिधं *upasamidham* or उपसमित् *upasamit*, near the fire-wood. (Pân. v. 4, 111.)
2. Words ending in अन् *an* substitute final अ *a*; अध्यात्मं *adhyâtman*, with regard to one-self. (Pân. v. 4, 108.)
3. But neuters in अन् *an* may or may not; उपचर्मं *upacharmam* or उपचर्म *upacharma*, near the skin. (Pân. v. 4, 109.)
4. नदी *nadī*, पौर्णमासी *paurṇamâsī*, आग्रहायणी *âgrahâyanī*, and गिरि *giri* may or may not take final अ *a*; उपनदि *upanadi* or उपनदं *upanadam*, near the river. (Pân. v. 4, 110, and 112.)
5. Words belonging to the class beginning with शरद् *śarad* take final अ *a*; उपशरदं *upaśaradam*, about autumn. (Pân. v. 4, 107.)

APPENDIX I.

DHÂTUPÂTHA OR LIST OF VERBS.

Explanation of some of the Verbal Anubandhas or Indicatory Letters.

अ *a* is put at the end of roots ending in a consonant in order to facilitate their pronunciation.

Accent.—The last letter of a root is accented with the acute, the grave, or circumflex accent, in order to show that the verb follows the Parasmaipada, the Âtmanepada, or both forms.

The roots themselves are divided into *uddatta*, acutely accented, and *anudatta*, gravely accented, the former admitting, the latter rejecting the intermediate इ *i*.

आ *ā* prohibits the use of the intermediate इ *i* in the formation of the Nishṭhâs (§ 333, D. 2), Pân. VII. 2, 16. Ex. फलः *phullaḥ* from त्रिफला *triphala*.

इ *i* requires the insertion of a nasal after the last radical vowel, which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345, ¹⁰), Pân. VII. 1, 58; VI. 4, 24. Ex. नंदति *nandati* from नदि *nadi*, Pass. नंद्यते *nandyate*; but from मंथ् or मन्थ् *manth*, Pres. मंथति *manthati*, Pass. मथ्यते *mathyate*.

इर् *ir* shows that a verb may take the first or second aorist in the Parasmaipada (§ 367), Pân. III. 1, 57. Ex. अच्युतत् *achyutat* or अच्योतीत् *achyotît* from च्युतिर् *chyutir*.

ई *ī* prohibits the use of the intermediate इ *i* in the formation of the Nishṭhâs (§ 333, D. 2), Pân. VII. 2, 14. Ex. उन्नः *unnaḥ* from उंदी *undī*.

उ *u* renders the admission of the intermediate इ *i* optional before the gerundial त्वा *tvā* (§ 337, II. 5), Pân. VII. 2, 56; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. शमित्वा *śamitvā* or शांत्वा *śāntvā* from शमु *śamu*; but शांतः *śāntaḥ*.

ऊ *ū* renders the admission of the intermediate इ *i* optional in the general tenses before all consonants but य् *y* (§ 337, I. 2), Pân. VII. 2, 44; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. सेडा *seddhā* or सेधिता *sedhitā* from सिधू *sidhū*; but सिद्धः *siddhaḥ*.

ऋ *ṛi* prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372*), Pân. VII. 4, 2. Ex. अलुलोकत् *alulokat* from लोकृ *lokṛi*.



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P. F. 1. भवितास्मि *bhavitāsmi*, 2. भवितासि *bhavitāsi*, 3. भविता *bhavitā*, 4. भवितास्वः *bhavitāsvah*, 5. भवितास्यः *bhavitāsthah*, 6. भवितासौ *bhavitārau*, 7. भवितास्मः *bhavitāsmah*, 8. भवितास्य *bhavitāstha*, 9. भवितारः *bhavitārah*, B. 1. भूयासं *bhūyāsam*, 2. भूयाः *bhūyāh*, 3. भूयात् *bhūyāt*, 4. भूयास्व *bhūyāsva*, 5. भूयास्तं *bhūyāstam*, 6. भूयास्तां *bhūyāstām*, 7. भूयास्म *bhūyāsma*, 8. भूयास्त *bhūyāsta*, 9. भूयासुः *bhūyāsuḥ* ॥ Part. Pres. भवन् *bhāvan*, Perf. बभूवान् *babhūvān*, Fut. भविष्यन् *bhavishyān*, Ger. भूत्वा *bhūtvā* or °भूय *-bhūya*, Adj. भवितव्यः *bhavitavyah*, भवनीयः *bhavanīyah*, भव्यः *bhāvyaḥ* (§ 456).

Ātmanepada* : P. 1. भवे *bhāve*, 2. भवसे *bhāvase*, 3. भवते *bhāvate*, 4. भवावहे *bhāvāvahe*, 5. भवेथे *bhāvethe*, 6. भवेते *bhāvete*, 7. भवामहे *bhāvāmahe*, 8. भवध्वे *bhāvadhve*, 9. भवन्ते *bhāvante*, I. 1. अभवे *ābhave*, 2. अभवथाः *ābhavathāh*, 3. अभवत *ābhavata*, 4. अभवावहि *ābhavāvahi*, 5. अभवेथां *ābhavethām*, 6. अभवेतां *ābhavetām*, 7. अभवामहि *ābhavāmahi*, 8. अभवध्वं *ābhavadhvam*, 9. अभवन्त *ābhavanta*, O. 1. भवेय *bhāveya*, 2. भवेथाः *bhāvetthāh*, 3. भवेत *bhāveta*, 4. भवेवहि *bhāvevahi*, 5. भवेयाथां *bhāveyāthām*, 6. भवेयातां *bhāveyātām*, 7. भवेमहि *bhāvemahi*, 8. भवेध्वं *bhāvedhvam*, 9. भवेरन् *bhāveran*, I. 1. भवै *bhāvai*, 2. भवस्व *bhāvasva*, 3. भवतां *bhāvatām*, 4. भवावहै *bhāvāvahai*, 5. भवेथां *bhāvetthām*, 6. भवेतां *bhāvetām*, 7. भवामहै *bhāvāmahai*, 8. भवध्वं *bhavadhvam*, 9. भवन्तां *bhāvantām* ॥ Pf. 1. बभूवे *babhūvé* (see note †, page 245), 2. बभूविषे *babhūvishé*, 3. बभूवे *babhūvé*, 4. बभूविवहे *babhūvivāhe*, 5. बभूवाथे *babhūvāthe*, 6. बभूवाते *babhūvāte*, 7. बभूविमहे *babhūvimāhe*, 8. बभूविध्वे or °द्वे *babhūvidhvé* or *-dhvé* (see § 105), 9. बभूविरे *babhūviré*, I A. 1. अभविषि *ābhavishi*, 2. अभविष्ठाः *ābhavishthāh*, 3. अभविष्ट *ābhavishṭa*, 4. अभविष्वहि *ābhavishvahi*, 5. अभविषाथां *ābhavishāthām*, 6. अभविषातां *ābhavishātām*, 7. अभविष्महि *ābhavishmahi*, 8. अभविध्वं or °द्वं *ābhavidhvam* or *-dhvam*, 9. अभविषत *ābhavishata*, F. भविष्ये *bhavishyé* &c., C. अभविष्ये *ābhavishye* &c., P. F. 1. भविताहे *bhavitāhe*, 2. भवितासे *bhavitāse*, 3. भविता *bhavitā*, 4. भवितास्वहे *bhavitāsvahe*, 5. भवितासाथे *bhavitāsthāthe*, 6. भवितारौ *bhavitārau*, 7. भवितास्महे *bhavitāsmahe*, 8. भविताध्वे *bhavitādhve*, 9. भवितारः *bhavitārah*, B. 1. भविषीय *bhavishīyā*, 2. भविषीष्ठाः *bhavishīshthāh*, 3. भविषीष्ट *bhavishīshṭā*, 4. भविषीवहि *bhavishīvāhi*, 5. भविषीयास्थां *bhavishīyāsthām*, 6. भविषीयास्तां *bhavishīyāstām*, 7. भविषीमहि *bhavishīmāhi*, 8. भविषीध्वं or °द्वं *bhavishīdhvām* or *-dhvām*, 9. भविषीरन् *bhavishīrān* ॥ Part. Pres. भवमानः *bhāvamānaḥ*, Perf. बभूवानः *babhūvānāḥ*, Fut. भविष्यमाणः *bhavishyāmānaḥ*.

Passive : P. 1. भूये *bhūyé*†, 2. भूयसे *bhūyāse*, 3. भूयते *bhūyāte*, 4. भूयावहे *bhūyāvahe*, 5. भूयेथे *bhūyéthe*, 6. भूयेते *bhūyéte*, 7. भूयामहे *bhūyāmahe*, 8. भूयध्वे *bhūyādhve*, 9. भूयन्ते *bhūyānte*, I. अभूये *ābhūye* &c., O. भूयेय *bhūyéya* &c., I. भूयै *bhūyai* &c. ॥

* भू *bhū* may be used in the Ātmanepada after certain prepositions. Even by itself it is used in the sense of obtaining : स श्रियं भवते *sa śriyam bhavate*, he obtains happiness. (Sār. p. 4, l. 3.)

† भू *bhū* with अनु *anu* means to perceive, and may yield a passive.

Pf. बभूवे *babhūvé* &c., like Âtmanepada, I A. 1. अभविषि or अभविषि *ābhāvisi*, 2. अभविष्ठाः or अभविष्ठाः *ābhāvishtāḥ*, 3. अभवि *ābhāvi*, 4. अभविष्वहि *ābhāvishvahi* &c., like Âtmanepada, F. भविष्ये or भविष्ये *bhāvishyé* &c., C. अभविष्ये or अभविष्ये *ābhāvishye* &c., P. F. भविताहे or भविताहे *bhāvitāhe* &c., B. भविषीय or भविषीय *bhāvisihīyā* &c. ॥ Part. Pres. भूयमानः *bhūyāmanah*, Fut. भविष्यमाणः *bhāvishyāmanah*, Past भूतः *bhūtāḥ*.

Causative, Parasmaipada : P. भावयामि *bhāvāyāmi*, I. अभवयं *ābhāvayam*, O. भावयेयं *bhāvāyeyam*, I. भावयानि *bhāvāyāni* ॥ Pf. भावयांचकार *bhāvayāñchakāra*, II A. अबोभवं *ābībhavam*, F. भावयिष्यामि *bhāvayishyāmi*, C. अभवयिष्यं *ābhāvayishyam*, P. F. भावयितास्मि *bhāvayitāsmi*, B. भाव्यासं *bhāvyaśam*.

Causative, Âtmanepada : P. भावये *bhāvāye*, I. अभवये *ābhāvaye*, O. भावयेय *bhāvāyeya*, I. भावयै *bhāvāyai* ॥ Pf. भावयांचक्रे *bhāvayāñchakre*, II A. अबोभवे *ābībhave*, F. भावयिष्ये *bhāvayishyé*, C. अभवयिष्ये *ābhāvayishye*, P. F. भावयिताहे *bhāvayitāhe*, B. भावयिषीय *bhāvayishīyā*.

Causative, Passive : P. भाव्ये *bhāvyaé*, I. अभव्ये *ābhāvyaé*, O. भाव्येय *bhāvyaéya*, I. भाव्यै *bhāvyaí* ॥ Pf. भावयांचक्रे, °बभूवे, °आसे, *bhāvayāñchakre*, -*babhūve*, -*āse*, I A. अभवयिषि *ābhāvayishi* or अभविषि *ābhāvisi*, F. भावयिष्ये *bhāvayishyé* or भविष्ये *bhāvishyé*, C. अभवयिष्ये *ābhāvayishye* or अभविष्ये *ābhāvishye*, P. F. भावयिताहे *bhāvayitāhe* or भविताहे *bhāvitāhe*, B. भावयिषीय *bhāvayishīyā* or भविषीय *bhāvisihīyā*.

Desiderative, Parasmaipada : P. बुभूषामि *bubhūshāmi*, I. अबुभूषं *ābubhūsham*, O. बुभूषेयं *bubhūsheyam*, I. बुभूषाणि *bubhūshāni* ॥ Pf. बुभूषांचकार *bubhūshāñchakāra*, I A. अबुभूषिषं *ābubhūshisham*, F. बुभूषिष्यामि *bubhūshishyāmi*, C. अबुभूषिष्यं *ābubhūshishyam*, P. F. बुभूषितास्मि *bubhūshitāsmi*, B. बुभूष्यासं *bubhūshyaśam*.

Desiderative, Âtmanepada : P. बुभूषे *bubhūshe*, I. अबुभूषे *ābubhūshe*, O. बुभूषेय *bubhūsheya*, I. बुभूषै *bubhūshai* ॥ Pf. बुभूषांचक्रे *bubhūshāñchakre*, I A. 1. अबुभूषिषि *ābubhūshishi*, 2. अबुभूषिष्ठाः *ābubhūshishthāḥ*, 3. अबुभूषिष्ट *ābubhūshishṭa*, F. बुभूषिष्ये *bubhūshishyé*, C. अबुभूषिष्ये *ābubhūshishye*, P. F. बुभूषिताहे *bubhūshitāhe*, B. बुभूषिषीय *bubhūshishīyā*.

Desiderative, Passive : P. बुभूष्ये *bubhūshyé*, I. अबुभूष्ये *ābubhūshye*, O. बुभूष्येय *bubhūshyéya*, I. बुभूष्यै *bubhūshyaí* ॥ Pf. बुभूषांचक्रे *bubhūshāñchakre*, I A. 1. अबुभूषिषि *ābubhūshishi*, 2. अबुभूषिष्ठाः *ābubhūshishthāḥ*, 3. अबुभूषि *ābubhūshi* (see § 406), F. बुभूषिष्ये *bubhūshishyé*, C. अबुभूषिष्ये *ābubhūshishye*, P. F. बुभूषिताहे *bubhūshitāhe*, B. बुभूषिषीय *bubhūshishīyā*.

Intensive, Âtmanepada : P. 1. बोभूये *bobhūyé*, 2. बोभूयसे *bobhūyāse*, 3. बोभूयते *bobhūyāte*, 4. बोभूयावहे *bobhūyāvahe*, 5. बोभूयेथे *bobhūyēthe*, 6. बोभूयैते *bobhūyēte*, 7. बोभूयामहे *bobhūyāmahe*, 8. बोभूयध्वे *bobhūyādhve*, 9. बोभूयंत *bobhūyānte*, I. 1. अबोभूये *ābobhūye*, 2. अबोभूयथाः *ābobhūyathāḥ*, 3. अबोभूयत *ābobhūyata*, 4. अबोभूयावहि *ābobhūyāvahi*, 5. अबोभूयेथां *ābobhūyethām*, 6. अबोभूयेतां *ābobhūyetām*, 7. अबोभूयामहि *ābobhūyāmahi*, 8. अबोभूयध्वं *ābobhūyadhvam*, 9. अबोभूयंत *ābobhūyanta*, O. बोभूयेय

bobhūyéya &c., I. 1. बोभूयै *bobhūyaí*, 2. बोभूयस्व *bobhūyásva*, 3. बोभूयतां *bobhūyátám*, 4. बोभूयावहै *bobhūyāvahai*, 5. बोभूयेथां *bobhūyéthám*, 6. बोभूयेतां *bobhūyétám*, 7. बोभूयामहै *bobhūyámahai*, 8. बोभूयध्वं *bobhūyádhvám*, 9. बोभूयन्तां *bobhūyántám* || Pf. बोभूयांचक्रे *bobhūyámchakre*, I A. 1. अबोभूयिषि *ábobhūyishi*, 2. अबोभूयिष्ठाः *ábobhūyishṭháh*, 3. अबोभूयिष्ट *ábobhūyishṭa*, 4. अबोभूयिष्वहि *ábobhūyishvahi*, 5. अबोभूयिषायां *ábobhūyisháthám*, 6. अबोभूयिषातां *ábobhūyishátám*, 7. अबोभूयिष्महि *ábobhūyishmahi*, 8. अबोभूयिध्वं or °द्वं *ábobhūyidhvam* or *-dhvam*, 9. अबोभूयिषत *ábobhūyishata*, F. बोभूयिष्ये *bobhūyishyé*, C. अबोभूयिष्ये *ábobhūyishye*, P. F. बोभूयिताहे *bobhūyitáhe*, B. बोभूयिषीय *bobhūyishíyá*.

Intensive, Parasmaipada: P. 1. बोभोमि *bóbhomi* or बोभवीमि *bóbhavîmi*, 2. बोभोषि *bóbhoshi* or बोभवीषि *bóbhavîshi*, 3. बोभोति *bóbhōti* or बोभवीति *bóbhavîti*, 4. बोभूवः *bobhūváh*, 5. बोभूयः *bobhūtháh*, 6. बोभूतः *bobhútáh*, 7. बोभूमः *bobhúmáh*, 8. बोभूय *bobhúthá*, 9. बोभुवति *bóbhuvati*, I. 1. अबोभवं *ábobhavam*, 2. अबोभोः *ábobhoḥ* or अबोभवीः *ábobhavîḥ*, 3. अबोभोत् *ábobhot* or अबोभवोत् *ábobhavît*, 4. अबोभूव *ábobhúva*, 5. अबोभूतं *ábobhútam*, 6. अबोभूतां *ábobhútám*, 7. अबोभूम *ábobhúma*, 8. अबोभूत *ábobhúta*, 9. अबोभवुः *ábobhavuh*, O. बोभूयां *bobhūyám*, I. 1. बोभवानि *bóbhaváni*, 2. बोभूहि *bobhúhí*, 3. बोभोतु *bóbhōtu* or बोभवीतु *bóbhavîtu*, 4. बोभवाव *bóbhaváva*, 5. बोभूतं *bobhútám*, 6. बोभूतां *bobhútám*, 7. बोभवाम *bóbhaváma*, 8. बोभूत *bobhútá*, 9. बोभुवतु *bóbhuvatu* || Pf. 1. बोभवांचकार *bobhavámchakára*, 4. बोभवांचकृव *bobhavámchakṛiva*, 7. बोभवांचकृम *bobhavámchakṛima*; also 1. बोभाव *bobháva* or बोभूव *bobhúva*, 2. बोभूविथ *bobhúvitha*, 3. बोभाव *bobháva* or बोभूव *bobhúva*, 4. बोभूविव *bobhúvivá**, 5. बोभूवयुः *bobhúvátuh*, 6. बोभूवतुः *bobhúvátuh*, 7. बोभूविम *bobhúvimá*, 8. बोभूव *bobhúvá*, 9. बोभूवुः *bobhúvúḥ*, II A. 1. अबोभूवं *ábobhúvam*, 2. अबोभूः *ábobhúḥ* or अबोभूवीः *ábobhúvîḥ*, 3. अबोभूत् *ábobhút* or अबोभूवीत् *ábobhúvît*, 4. अबोभूव *ábobhúva*, 5. अबोभूतं *ábobhútam*, 6. अबोभूतां *ábobhútám*, 7. अबोभूम *ábobhúma*, 8. अबोभूत *ábobhúta*, 9. अबोभूवुः *ábobhúvuh* (not अबोभूवन् *ábobhúvan*), I A. 1.† अबोभाविषं *ábobhāvisham*, 4. अबोभाविष्व *ábobhāvishva*, 7. अबोभाविष्म *ábobhāvishma*, F. बोभविष्यामि *bobhavishyámi*, C. अबोभविष्यं *ábobhavishyam*, P. F. बोभवितास्मि *bobhavitásmi*, B. बोभूयासं *bobhūyásam*.

Note—Grammarians who allow the intensive without य *ya* to form an Âtmanepada, give the following forms: Pres. बोभूते *bobhúté*, Impf. अबोभूत *ábobhúta*, Opt. बोभुवीत *bóbhuvîta*, Imp. बोभूतां *bobhútám*, Per. Perf. बोभवांचक्रे *bobhavámchakre*, Aor. अबोभविष्ट *ábobhavisṭa*, Fut. बोभविष्यते *bobhavishyáte*, Cond. अबोभविष्यत *ábobhavishyata*, Per. Fut. बोभविता *bobhavitá*, Ben. बोभविषीष्ट *bobhavishísṭá*. (See Colebrooke, p. 194.)

* The form बोभूविव *bobhuviva* is not sanctioned by any rule of Pāṇini.

† The first aorist is the usual form for intensives, but in भू *bhū* it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for भू *bhū* (Colebr. p. 193). The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p. 191 seq.



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अकुंथीत्, १. अकुंथिषुः, F. कुंथिष्यति, P. F. कुंथिता, B. कुंथ्यात्, (प्रनिकुंथ्यात्, § १११, not with lingual ण, as Carey gives it) ॥ Pt. कुंथितः, चुकुंथान्, Ger. कुंथित्वा, °कुंथ्य, Adj. कुंथितव्यः ॥ Pass. कुंथ्यते, Caus. कुंथयति, Des. चुकुंथिषति, Int. चोकुंथ्यते, चोकुंन्ति.

7. सिध् *sidh*, to go (विध्), and सिध् *sidh*, to command (विधू).

P. सेधति (निसेधति*), I. असेधत् ॥ Pf. १. सिषेध, २. सिषेधिय, १. सिषिधुः, I A. असेधीत्, F. सेधिष्यति, P. F. सेधिता, B. सिध्यात्.

In the sense of commanding or ordaining, this root is marked by technical ऊ (विधू), and hence the intermediate इ may be omitted. Thus Pf. २. सिषेधिय or सिषेड्, ४. सिषिधिव or सिषिध्व &c., F. सेधिष्यति or सेत्स्यति, P. F. सेधिता or सेड्ढा, I A. असेधीत् (as before), or १. असैत्सं, २. असैत्सीः, ३. असैत्सीत्, ४. असैत्स्व, ५. असैड्ढं, ६. असैड्ढां, ७. असैत्स्म, ८. असैड्ढ, ९. असैत्सुः ॥ Pt. सिड्ढः, Ger. सेधित्वा or सिड्ढा, °सिध्य, Adj. सेधितव्यः or सेड्ढव्यः ॥ Pass. सिध्यते, Caus. सेधयति, Des. सिसेधिषति or सिषित्सति (§ १०३), Int. सेधिध्यते, सेषेड्ढि.

8. खद् *khad*, to be steady, to kill, to eat.

P. खदति ॥ Pf. १. चखाद (ā), २. चखदिय, ३. चखाद, ४. चखदिव, ५. चखदयुः, ६. चखदतुः, ७. चखदिम, ८. चखद, ९. चखदुः, I A. अखादीत् or अखदीत् (ā), (Pân. VII. २, ७; § ३४८), F. खदिष्यति, P. F. खदिता, B. खद्यात् ॥ Pt. खदितः, चखद्धान्, Ger. खदित्वा, °खद्य, Adj. खदितव्यः ॥ Pass. खद्यते, Caus. खादयति, Des. चिखदिषति, Int. चाखद्यते, चाखन्ति.

9. गद् *gad*, to speak.

P. गदति (प्रणिगदति), I. अगदत् (प्रण्यगदत्), O. गदेत्, I. गदतु ॥ Pf. १. जगाद (ā), जगदिय, १. जगदुः, I A. अगादीत् or अगदीत् (ā), (Pân. VII. २, ७; § ३४८), F. गदिष्यति, C. अगदिष्यत्, P. F. गदिता, B. गद्यात् ॥ Caus. गादयति, Des. जिगदिषति, Int. जागद्यते, जागन्ति.

10. रद् *rad*, to trace, to scratch.

P. रदति ॥ Pf. १. रराद (ā), २. रेदिय, १. रेदुः, I A. अरादीत् or अरदीत् (ā), (§ ३४८).

11. नद् *nad*, to hum, (णद.)

P. नदति (प्रणदति, प्रणिनदति) ॥ Pf. १. ननाद (ā), २. नेदिय, १. नेदुः, I A. अनादीत् or अनदीत् (ā).

12. अर्द् *ard*, to go, to ask, to pain.

P. अर्दति, I. आर्दत् ॥ Pf. १. आनर्द, २. आनर्दिय, १. आनर्दुः, I A. आर्दीत्, F. अर्दिष्यति Pt. अर्दितः, not आर्तः, see also p. 166 ॥ Caus. अर्दयति, आर्दिदत्, Des. अर्दिदिषति.

13. इद् *ind*, to govern, (इदि.)

P. इदति, I. ऐदत्, O. इदेत्, I. इदतु ॥ Pf. इदांचकार (§ ३२५) or इदामास or इदांबभूव,

* The change of स् into ष् is forbidden by Pânini VIII. ३, ११३, when सिध् means to go. It is admitted by the Sâr. The Anubandha उ is sometimes added to सिध् to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate इ is optional in the gerund, and forbidden in the past participle (§ ३३७, II. ५). The forms without intermediate इ belong properly only to सिध् to command. This verb must change its initial स् after prepositions; निषेधति.

IA. 1. ऐदिषं, 2. ऐदीः, F. इदिष्यति, C. ऐदिष्यत्, P. F. इदिता, B. इद्यात् ॥ Pt. इदितः, Perf. इदांचकृवान् or बभूवान् or आसिवान्, Perf. Pass. इदांचक्राणः or बभूवानः or आसानः.

14. निंद् *nind*, to blame, (णिदि.)

P. निंदति (प्रनिंदनं or प्रणिंदनं, § 98, 8, 2) ॥ Pf. निनिंद, I A. अनिंदीत्, F. निदिष्यति, P. F. निदिता, B. निद्यात्.

15. निष् *niksh*, to kiss, (णिक्ष.)

P. निक्षति (प्रणिक्षति, not प्रनिक्षति, § 98, 8, 2) ॥ Pf. निनिक्ष, I A. अनिक्षीत्, F. निक्षिष्यति, P. F. निक्षिता, B. निक्ष्यात्.

16. उख् *ukh*, to go.

P. ओखति (प्रोखति, § 43), I. ओखत् ॥ Pf. 1. उवोख (§ 314), 2. उवोखिथ, 3. उवोख, 7. उखिम, I A. ओखीत्, F. ओखिष्यति, C. ओखिष्यत्, P. F. ओखिता, B. उख्यात् ॥ Pass. उख्यते, Caus. ओखयति, Des. ओचिखिषति.

17. अंच् *añch*, to go, to worship, (अंचु and अचि.)

The Anubandha उ *u* of अंचु *añchu* allows the option of intermediate इ *i* in the gerund, अंचित्वा *añchitvā* or अक्ता *aktvā*, and its nasal remains, except before weakening forms (see *manth*, No. 5); but the Anubandha इ *i* of अचि *achi* requires the nasal throughout (Dhātupāṭha 7, 6).

P. अंचति ॥ Pf. 1. आनंच (§ 313), 9. आनंचुः (but see No. 5, note), I A. आंचीत्, F. अंचिष्यति, C. आंचिष्यत्, P. F. अंचिता, B. अंच्यात् (may he worship), अच्यात् (may he go), § 345,¹⁰.

Pass. अच्यते and अंच्यते, Caus. अंचयति, Des. अंचिचिषति.

Distinguish between अंचितः worshipped, Ger. अंचित्वा having worshipped, and अक्तः moved (Pāṇ. VII. 2, 53; VI. 4, 30); अंच् never seems to lose its nasal when it means to honour: Pass. अंच्यते he is honoured, अच्यते he is moved. The two roots, however, are not always kept distinct.

18. आंछ् *āñchh*, to stretch, (आच्छि.)

P. आंछति ॥ Pf. आनांछ or आंछ (§ 313), I A. आंछीत्, F. आंछिष्यति ॥ Caus. आंछयति, Des. आंचिच्छिषति.

19. मुच् *mruch*, to go, (मुचु.)

मोचति ॥ This and other verbs enumerated § 367 take optionally the first or second aorist; अमोचीत् or अमुचत् ॥ Pt. मुक्तः, Perf. मुमुचान्, Ger. मुचित्वा, मोचित्वा (Pāṇ. I. 2, 26), or मुक्ता.

20. हूर्छ् *hurchh*, to be crooked, (हूर्छा.)

P. हूर्छति (§ 143) ॥ Pf. जुहूर्छ, I A. अहूर्छीत् ॥ Pt. हूर्छितः or हूर्णः (§ 431, 2).

21. वज् *vaj*, to go.

P. वजति ॥ Pf. 1. ववाज (ā), 2. ववजिथ (§ 328), I A. अवजीत् or अवाजीत्, F. वजिष्यति.

22. व्रज् *vraj*, to go.

P. व्रजति ॥ Pf. 1. वव्राज (ā), 2. वव्रजिथ, I A. अव्राजीत् (§ 348*) ॥ Pt. व्रजितः ॥ Caus. व्राजयति, Des. विव्रजिषति, Int. वाव्रज्यते, वाव्रक्ति.

23. अज् *aj*, to go, to throw.

P. अजति, I. आजत् ॥ वी must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except य् (Pân. II. 4, 56, vârt.) this substitution is optional, i. e. both अज् and वी may be used ॥ Pf. 1. विवाय (ā), 2. विवेथ or विवयिथ (§ 335, 3), [आजिथ], 3. विवाय, 4. विविव (§ 334), [आजिव], 5. विव्यथुः, 6. विव्यतुः, 7. विव्यिम [आजिम], 8. विव्य, 9. विव्युः, I A. अवैषीत् [आजीत्], 9. अवैषुः, F. वेष्यति (§ 332, 3), C. अवेष्यत्, P. F. वेता, B. वीयात् [F अजिष्यति, C. आजिष्यत्, P. F. अजिता] ॥ Pt. वीतः [अजितः], Perf. विवोवान् [आजिवान्], Ger. वीत्वा [अजित्वा], °वीय, Adj. वेतव्यः [अजितव्यः], वयनीयः, वेयः ॥ Pass. वीयते, Caus. वाययति, Des. विवीषति [अजिजिषति], Int. वेवीयते (वेवेति is not sanctioned by Pânini).

24. क्षि *kshi*, to wane, *trans.* to diminish, (Colebrooke.)

P. क्षयति ॥ Pf. 1. चिक्षाय (ā), 2. चिक्षेथ or चिक्षयिथ, 9. चिक्षियुः, I A. अक्षैषीत्, F. क्षेप्यति, B. क्षीयात् (§ 390) ॥ Pt. क्षितः or क्षीणः ॥ Pass. क्षीयते, Caus. क्षाययति, Des. चिक्षीषति, Int. चेक्षीयते, चेक्षेति. The Caus. क्षपयति belongs to क्षे (§ 462, II. 23) *

25. कट् *kat*, to rain, to encompass, (कटे.)

The Anubandha ए prevents the lengthening of the vowel in the aorist.

P. कटति ॥ Pf. चकाट, I A. अकटीत् (no Vṛiddhi, § 348†).

26. गुप् *gup*, to protect, (गुप्.)

The verbs गुप् *gup*, to guard, धूप *dhúp*, to warm, विह् *vichh*, to go, पण् *pan*, to traffic, पन् *pan*, to praise, take आय *āya* in the special tenses, and take it optionally in the rest. (Pân. III. 1, 28; 31.)

P. गोपायति, I. अगोपायत्, O. गोपायेत्, I. गोपायतु ॥ Pf. गोपायांचकार (§ 325, 3) or जुगोप, I A. अगोपायीत्, अगोपीत्, or अगौप्सीत् (§ 337, I. 2), 6. अगौप्त्रां, F. गोपायिष्यति, गोपिष्यति, or गोप्स्यति, P. F. गोपायिता, गोपिता, or गोप्त्रा, B. गोपाय्यात् or गुप्यात् ॥ Pt. गोपायितः or गुप्त्रः, Ger. गोपायित्वा, गोपित्वा, or गुप्त्रा, Adj. गोपायितव्यः, गोपितव्यः, or गोप्त्रः ॥ Caus. गोपयति or गोपाययति, Des. जुगुप्सति, जुगुपिषति, जुगोपिषति, or जुगोपायिषति, Int. जोगुप्सते, जोगोप्ति.

27. धूप *dhúp*, to warm.

P. धूपायति ॥ Pf. धूपायांचकार or दुधूप (no Guṇa, because the vowel is long), I A. अधूपायीत् or अधूपीत्.

28. तप् *tap*, to burn, (§ 332, 14.)

P. तपति ॥ Pf. 1. तताप (ā), 2. ततप्य or तेपिथ (§ 335, 3), 3. तताप, I A. 1. अताप्सं, 2. अताप्सीः, 3. अताप्सीत्, 6. अताप्त्रां (§ 351), F. तप्स्यति, P. F. तप्त्रा, B. तप्त्रात् ॥ Pt. तप्त्रः,

* The causative cannot have short *a*, and though both Westergaard and Boehtlingk-Roth give the short *a*, they produce no authority for it. The participle क्षयितः is equally impossible, and should always be changed into क्षपितः.



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यंतव्यः, यम्यः (नियाम्यः) ॥ Pass. यम्यते, Caus. यमयति (ऀ), (§ 461), II A. अयीयमत्, Des. यियंसति, Int. यंयम्यते or यंयंति.

Note—यम् may be used in the Âtm. with the prep. आ, if it is either intransitive, आयच्छते तरुः the tree spreads, or governs as its object a member of the agent's body ; आयच्छते पाणिं he puts forth his hand. Likewise with the prep. आ, सं, उद्, if it is used reflectively ; संयच्छते व्रीहीन् he heaps together his own rice. Likewise after उप, when it means to espouse ; रामः सीतामुपायंस्त Râma married Sîtâ: here the Aor. may also be उपायत ; like उदायत he divulged another's faults. (§ 356.)

32. नम् *nam*, to bow, (णम्.)

P. नमति ॥ Pf. 1. ननाम (ऀ), 2. ननंथ or नेमिथ, 9. नेमुः, I A. अनंसीत् (§ 359), F. नंस्यति, P. F. नंता, B. नम्यात् &c., like यम्. On the Causative, see § 461.

Note—नम् may be conjugated in the Âtmanepada. (Pân. III. 1, 89.)

The Anubandha उ given to it by some grammarians is declared wrong by others.

33. गम् *gam*, to go, (गम्.)

P. गच्छति ॥ Pf. 1. जगाम (ऀ), 2. जगमिथ or जगंथ, 3. जगाम, 4. जग्मिव (§ 328, 3), 5. जग्मथुः &c., II A. अगमत् (§ 367), F. गमिष्यति (§ 338, 2), P. F. गंता, B. गम्यात् ॥ Pt. गतः, Perf. जग्मिवान् or जगन्वान्, Ger. गत्वा, °गम्य or °गत्य, Adj. गंतव्यः, गम्यः ॥ Pass. गम्यते, Caus. गमयति, Aor. अजीगमत्, Des. जिगमिषति, Int. जंगम्यते or जंगंति.

Note—With prep. सं it follows the Âtm., if intransitive. The Caus. too, with the prep. आ, may follow the Âtm., if it means to have patience ; आगमयस्व तावत् wait a little. In the Âtm. the final म् may be dropt in the Aor. and Ben. ; समगत or समगंस्त, संगसीष्ट or संगंसीष्ट. (See § 355.)

34. फल् *phal*, to burst, (त्रिफला.)

P. फलति ॥ Pf. 1. पफाल (ऀ), 2. फेलिथ (§ 336, II. 2), 3. पफाल, 4. फेलिव, I A. अफालीत् (§ 348*), F. फलिष्यति ॥ Pt. फुल्लः (Pân. VIII. 2, 55), Ger. फलित्वा ॥ Pass. फल्यते, Caus. फालयति, Aor. अपीफलत्, Des. पिफलिषति, Int. पंफुल्यते, पंफुलि. (Pân. VII. 4, 87–89.)

35. श्चिव् *shthiv*, to spit, (श्चिवु.)

P. श्चिवति ॥ Pf. तिष्ठेव or टिष्ठेव, I A. अष्ठेवीत्, F. श्चेविष्यति ॥ Pt. श्च्यूतः ॥ Pass. श्चोव्यते (§ 143), Caus. श्चेवयति, Des. तिष्ठोविषति or तुष्ठ्यूषति (Pân. VII. 2, 49), Int. तेष्ठीव्यते. No Intensive Parasmaipada.

Vowel lengthened in special tenses (see No. 29). Initial sibilant unchangeable (§ 103).

36. जि *ji*, to excel.

P. जयति ॥ Pf. 1. जिगाय (ऀ), 2. जिगेथ or जिगयिथ, 3. जिगाय, 4. जिगियव, 5. जिग्यथुः, 6. जिग्यतुः, 7. जिगियम, 8. जिग्य, 9. जिग्युः, I A. अजैषीत् (§ 350), F. जेष्यति, P. F. जेता, B. जीयात् ॥ Pt. जितः, Perf. जिगिवान्, Ger. जित्वा, Adj. जेतव्यः, जयनीयः, जेयः, and जय्यः (§ 456, 2), जित्यः only with हलिः (Pân. III. 1, 117) ॥ Pass. जीयते, Aor. अजायि, Caus. जापयति, Aor. अजीजपत्, Des. जिगीषति, Int. जेजीयते, जेजेति. It follows the Âtmanepada with the prepositions परा and वि.

The change of ज् into ग् in the reduplicated perfect is anomalous (§ 319). It does not

take place in ज्या to wither (जिनाति), although the rule of Pāṇini might seem to comprehend that root after it has taken Samprasâraṇa. ज्या forms its reduplicated perfect जिज्यौ.

37. अक्ष् aksh, to obtain, (अक्षू.)

अक्ष् aksh follows also the Su class, अक्ष्णोति akshṇoti &c.

P. अक्षति ॥ Pf. 1. आनक्ष, 2. आनक्षिष्य or आनक्ष, 3. आनक्ष, 4. आनक्षिष्व or आनक्ष, 5. आनक्षयुः, 6. आनक्षतुः, 7. आनक्षिम or आनक्ष, 8. आनक्ष, 9. आनक्षुः, I A. 1. आक्षिषं or आक्षं, 2. आक्षीः, 3. आक्षीत्, 4. आक्षिष्व or आक्ष, 5. आक्षिष्टं or आष्टं, 6. आक्षिष्टां or आष्टां, 7. आक्षिप्म or आक्ष, 8. आक्षिष्ट or आष्ट, 9. आक्षिषुः or आक्षुः, F. अक्षिष्यति or अक्ष्यति, P. F. अक्षिता or अष्टा ॥ Pt. अष्टः, Ger. अष्टा or अक्षित्वा ॥ Pass. अक्ष्यते, Caus. अक्षयति, Aor. आचिक्षत्, Des. आचिक्षिषति (§ 476).

तक्ष्, to hew, follows अक्ष् throughout, also in the optional forms of the Su class.

38. कृष् krish, to drag along, to furrow.

P. कर्षति ॥ Pf. 1. चकर्ष, 2. चकर्षिष्य, 3. चकर्ष, 4. चकृषिव (§ 335, 3), I A. 1. अकार्षं, 2. अकार्षीः, 3. अकार्षीत्, 4. अकार्षं, 5. अकार्षे, 6. अकार्षी, 7. अकार्षं, 8. अकार्षे, 9. अकार्षुः; or अक्राक्षं &c., or I A. 4. अकृक्षं &c. If used in the Âtmanepada, the two forms would be,

I A. 2. 1. अकृक्षि,	2. अकृष्टाः,	3. अकृष्ट,
I A. 4. 1. id.	2. अकृक्ष्याः,	3. अकृक्षत,
I A. 2. 4. अकृक्ष्वहि,	5. अकृक्ष्यां,	6. अकृक्षतां,
I A. 4. 4. अकृक्षावहि,	5. id.	6. id.
I A. 2. 7. अकृक्ष्महि,	8. अकृष्टं,	9. अकृक्षत,
I A. 4. 7. अकृक्षामहि,	8. अकृक्ष्वं,	9. अकृक्षंत.

F. क्रक्ष्यति or कर्ष्यति, P. F. क्रष्टा or कर्ष्टा ॥ Pt. कृष्टः, Ger. कृष्टा ॥ Pass. कृष्यते, Caus. कर्षयति, Aor. अचकर्षत् or अचीकृषत्, Des. चिकृक्षति, Int. चरीकृष्यते, चरीकर्ष्टि or चरीक्रष्टि.

The peculiar Guṇa and Vṛiddhi of चृ, viz. र and रा, instead of अर् and आर्, take place necessarily in सृज्, to emit, and दृश्, to see (Pāṇ. vi. 1, 58); सृष्टा, दृष्टा, असृष्टीत्, and अदृष्टीत्: optionally in verbs with penultimate चृ, which reject intermediate इ (Pāṇ. vi. 1, 59); तृप् to rejoice, तप्ता or तप्ता, Aor. अताप्सीत्, अताप्सीत् or अतृपत्.

39. रुष् rush, to kill.

P. रोषति ॥ Pf. 1. रुरोष, 2. रुरोषिष्य, 9. रुरुषुः, I A. अरोषीत्, F. रोषिष्यति, P. F. रोष्टा or रोषिता (§ 337, II. 1).

40. उष् ush, to burn.

P. ओषति, I. औषत् ॥ Pf. 1. औषांचकार or उवोष (§ 326), 2. उवोषिष्य, 3. उवोष, 4. ऊषिव &c., I A. औषीत्, F. ओषिष्यति, P. F. औषिता, B. उष्यात् ॥ Pt. उषितः or औषितः (§ 425) ॥ Des. औषिषिषति.

41. मिह mih, to sprinkle.

P. मेहति ॥ Pf. 1. मिमेह, 2. मिमेहिष्य, I A. अमिषत् (§ 360), F. मेष्यति, P. F. मेढा ॥

Pt. मीढः, Perf. मीढान् (मिमिहान्), Ger. मीढा ॥ Caus. मेहयति, अमीमिहत्, Des. मिमिहति, Int. मेमिहते, मेमेढि, (मेमिढि, Westerg.)

42. दह् *dah*, to burn.

P. दहति ॥ Pf. 1. ददाह (*ā*), 2. देहिष or ददग्ध, F. धस्यति (§ 118), P. F. दग्धा, B. दह्यात्, I A. 1. अधाक्षं, 2. अधाक्षीः, 3. अधाक्षीत्, 4. अधाक्ष, 5. अदाग्धं, 6. अदाग्धां, 7. अधाक्ष, 8. अदाग्ध, 9. अधाक्षुः (see p. 185) ॥ Pt. दग्धः ॥ Caus. दाहयति, Aor. अदीदहत्, Des. दिधक्षति, Int. दंदक्षते, दंदग्धि.

43. ग्लै *glai*, to droop; also म्लै *mlai*, to fade.

P. ग्लायति, O. ग्लायेत् ॥ Pf. 1. जग्लौ (§ 329), 2. जग्लिष or जग्लाय, 3. जग्लौ, 4. जग्लिव, 5. जग्लयुः, 6. जग्लतुः, 7. जग्लिम, 8. जग्ल, 9. जग्लुः, I A. 1. अग्लासिषं (§ 357), 2. अग्लासीः, 3. अग्लासीत्, 4. अग्लासिष्व, 5. अग्लासिष्टं, 6. अग्लासिष्टां, 7. अग्लासिष्म, 8. अग्लासिष्ट, 9. अग्लासिषुः, F. ग्लास्यति, P. F. ग्लाता, B. ग्लायत् or ग्लेयात् (§ 392†) ॥ Pt. ग्लानः, Ger. ग्लात्वा, °ग्लाय, Adj. ग्लातव्यः, ग्लानीयः, ग्लेयः ॥ Pass. (impers.) ग्लायते, Caus. ग्लापयति or ग्लपयति (Dh. P. 19, 68), Des. जिग्लासति, Int. जाग्लायते, जाग्लाति.

44. गै *gai*, to sing; also रै *rai*, to bark, कै *kai*, to croak.

P. गायति ॥ Pf. जगौ, I A. अगासीत्, F. गास्यति, P. F. गाता, B. गेयात् (§ 392). Mark the difference between गै and ग्लै in the Bened. ॥ Pt. गीतः, Ger. गीत्वा, °गाय, Adj. गातव्यः, गानीयः, गेयः ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासति, Int. जेगीयते, जागाति.

45. छै *shṭyai*, to sound, to gather; also स्तै *styai*, the same. (§ 103.)

P. छायति (§ 103), L अछायत् ॥ Pf. तछ्यौ, I A. अछ्यासीत्, F. छ्यास्यति, P. F. छ्याता, B. छ्यायात् or छ्येयात् ॥ Pt. स्त्यानः, प्रस्तीतः, प्रस्तीमः (§ 443).

Note—With regard to the initial lingual sibilant, the Prasāda quotes the Vārttika to Pāṇ. vi. 1, 64, as सुभ्रातुष्यैष्वष्कृष्टिवां सत्त्वनिषेधः । A marginal note says, सुभ्रातुष्विष्वष्कृतीनामित्याधुनिकग्रंथे प्रक्रियाकौमुद्यादौ सुभ्रातुष्यैष्वष्कृष्टिवामिति छ्यै शब्दसंघातयोरिति पठ्यते । तदयुक्तं । माधवीयायां धातुवृत्तौ तथा युक्तिप्रदर्शनात्पदमंजरीकारादिभिरस्पृष्टत्वाच्च ॥

46. दै *dai*, to cleanse, (दैप्.)

This verb is distinguished by a mute प् *p* from other verbs, like दा *dā* &c. It is therefore not comprised under the घु *ghu* verbs (§ 392*); it takes the first aorist (3rd form), and does not substitute ई *i* or ए *e* for आ *ā*.

P. दायति ॥ Pf. ददौ, I A. 1. अदासिषं, 2. अदासीः &c., F. दास्यति, P. F. दाता, B. दायात् ॥ Pt. दातः ॥ Pass. दायते, Caus. दापयति, Des. दिदासति, Int. दादायते, दादाति.

47. धे *dhe*, to drink, (धेट्.)

This verb is one of the six so-called घु *ghu* roots (§ 392), roots which in the general tenses have for their base दा *dā* or धा *dhā*.

P. धयति ॥ Pf. 1. दधौ, 2. दधिष or दधाष, 3. दधौ, 4. दधिव, 5. दधयुः, 6. दधतुः, 7. दधिम, 8. दध, 9. दधुः. It admits I A. 3. (§ 357), II A. (§ 368), and Red. II A. (§ 371):



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9. शेदुः, II A. अशदत्, F. शस्यति, P. F. शत्ता, B. शद्यात् ॥ Caus. शातयति (शादयति he drives), Des. शिशत्सति, Int. शाशद्यते, शाशत्ति.

52. सद् *sad*, to perish, (षट्.)

P. सीदति (निषीदति) ॥ Pf. 1. ससाद (*ā*), 2. सेदिथ or ससत्थ, 9. सेदुः, II A. असदत् (न्यषदत्), F. सस्यति, P. F. सत्ता, B. सद्यात् ॥ Pt. सन्नः ॥ Pass. सद्यते, Aor. असादि, Caus. सादयति, Aor. असोपदत्, Des. सिषत्सति, Int. सासद्यते, सासत्ति.

53. पा *pā*, to drink.

P. पिबति ॥ Pf. 1. पपौ, 2. पपिथ or पपाथ, 9. पपुः, II A. अपात्, F. पास्यति, P. F. पाता, B. पेयात् (§ 392) ॥ Pt. पीतः, Ger. पीत्वा, °पाय, Adj. पातव्यः, पानीयः, पेयः ॥ Pass. पीयते, Aor. अपायि, Caus. पाययति (or °ते to swallow), Aor. अपीष्यत् (Pân. VII. 4, 4), Des. पिपासति, Int. पेपीयते, पापाति.

54. घ्रा *ghrā*, to smell, to perceive odour.

P. जिघ्रति, I. अजिघ्रत्, O. जिघ्रेत्, I. जिघ्रतु ॥ Pf. 1. जघ्नौ, 2. जघ्रिथ or जघ्राथ, 9. जघ्नुः, II A. अघ्रात्, or I A. अघ्रासीत् (§ 368, 357), F. घ्रास्यति, P. F. घ्राता, B. घ्रायात् or घ्रेयात् (§ 392†) ॥ Pt. घ्रातः or घ्राणः, Ger. घ्रात्वा ॥ Pass. घ्रायते, Aor. अघ्रायि, Caus. घ्रापयति, अजिघ्रपत् or अजिघ्रिपत् (Pân. VII. 4, 6), Des. जिघ्रासति, Int. जेघ्रीयते, जाघ्राति.

55. ध्मा *dhmā*, to blow.

P. धमति ॥ Pf. दध्मौ, I A. अध्मासीत्, F. ध्मास्यति, B. ध्मायात् or ध्मेयात् ॥ Pt. ध्मातः ॥ Pass. ध्मायते, Aor. अध्मायि, Caus. ध्मापयति, Aor. अदिध्मपत्, Des. दिध्मासति, Int. देध्मीयते, दाध्माति.

56. स्था *sthā*, to stand, (ष्ठा.)

P. तिष्ठति ॥ Pf. तस्थौ (अधितष्ठौ), II A. अस्थात् (न्यष्ठात्), 9. अस्थुः, F. स्थास्यति, B. स्थेयात् (§ 392) ॥ Pt. स्थितः, स्थित्वा, °स्थाय, Adj. स्थातव्यः, स्थानीयः, स्थेयः ॥ Pass. स्थीयते, Aor. अस्थायि, Caus. स्थापयति, Aor. अतिष्ठिपत्, Des. तिष्ठासति, Int. तेष्ठीयते, तास्थाति.

Note—After सं, अव, प्र, and वि, स्था is used in the Âtm.; also after आ, if it means to affirm; with उद्, if it means to strive, not to rise; or with उप, if it means to worship, &c.: Pres. तिष्ठते, Red. Perf. तस्थे, Aor. अस्थित, 9. अस्थिषत्, Fut. स्थास्यते, Ben. स्थासीष्ट.

57. म्ना *mndā*, to study.

P. मनति ॥ Pf. 1. मन्नौ, 2. मन्निथ or मन्नाथ, 9. मन्नुः, I A. अन्नासीत्, B. म्नायात् or म्नेयात् ॥ Pt. म्नातः ॥ Pass. म्नायते, Caus. म्नापयति, Aor. अमिन्नपत्, Des. मिन्नासति, Int. माम्नायते, माम्नाति.

58. दा *dā*, to give, (दाण्.)

P. यच्छति* (प्रणियच्छति) ॥ Pf. ददौ, II A. अदात्, B. देयात् (§ 392) ॥ Pt. दत्तः, Ger. दत्त्वा (see No. 200, Pân. VII. 4, 46), °दाय, Adj. दातव्यः, दानीयः, देयः ॥ Pass. दीयते, Caus. दापयति, Des. दित्सति, Int. देदीयते, दादाति.

59. ङ् हृ *hṛi*, to bend.

P. ङ्हरति ॥ Pf. 1. जङ्हार (*ā*), 2. जङ्हर्षे (§ 335), 3. जङ्हार, 4. जङ्हरिव (§ 330, 334),

* After the preposition सं it may be used in the Âtmanepada.

9. जह्नुः, I A. अह्नाषीत्, 9. अह्नाषुः, F. हरिष्यति (§ 338), P. F. हर्ता, B. हर्ष्यात् (§ 390) ॥ Pt. कृतः, Ger. कृत्वा, °कृत्य, Adj. कर्तव्यः, हरणीयः, हार्यः ॥ Pass. हर्यते, Caus. हारयति, Des. जुहूर्धति, Int. जाह्र्यते, जरीहर्ति.

60. स्कंद् *skand*, to approach, (स्कंदिर्.)

P. स्कंदति (परिस्कंदति or परिष्कंदति, Pân. VIII. 3, 73, 74) ॥ Pf. 1. चस्कंद, 2. चस्कंदिष्य or चस्कंथ, 9. चस्कंदुः or चस्कृः (see मंथ्, No. 5), I A. अस्कांसीत्, 6. अस्कांतां, 9. अस्कांतुः; or II A. अस्कदं, F. स्कंस्यति, P. F. स्कंता, B. स्कद्यात् (§ 345, ¹⁰) ॥ Pt. स्कन्नः (§ 103, 6), Ger. स्कंत्वा (§ 438) ॥ Pass. स्कद्यते, Caus. स्कंदयति, Aor. अचस्कंदत् (§ 374), Des. चिस्कंसति, Int. चनीस्कद्यते (§ 485), चनीस्कंति.

61. तृ *trī*, to cross.

P. तरति ॥ Pf. 1. ततार (ā), 2. तेरिष्य, 3. ततार, 4. तेरिष्व, I A. अतारीत्, F. तरिष्यति or तरीष्यति (§ 340), P. F. तरिता or तरीता, B. तीर्यात्. In the Âtmanepada we generally find the verb used as Tudâdi, P. तिरते, Pf. तेरे, Aor. अतीष्ट or अतरिष्ट or अतरीष्ट, F. तरिष्यते (ī), B. तरिषीष्ट or तीर्षीष्ट ॥ Pt. तीर्णः, Ger. तीर्त्वा, °तीर्य ॥ Pass. तीर्यते, Aor. अतारि, Caus. तारयति, Des. तितरिषति or तितरीषति or तितीर्षति, Int. तेतीर्यते, तातर्ति.

62. रंज् *rañj*, to tinge.

This verb and दंश् *damś*, to bite, संज् *sañj*, to stick, and स्वंज् *svañj*, to embrace (Pân. VI. 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345, ¹⁰) and in the weakening forms (§ 344, 395, note).

P. रजति, I. अरजत्, O. रजेत्, I. रजतु ॥ Pf. 1. रंज, 2. रंजिष्य or रंक्थ, 3. रंज, 4. रंजिष्व, 9. रंजुः, I A. अरांक्षीत्, F. रंक्ष्यति, P. F. रंक्ता, B. रज्यात्. Also used in the Âtmanepada: P. रजते, Pf. 1. रंजे, 2. रंजिषे, I A. 3. अरंक्त्, 9. अरंक्षत् ॥ Pt. रक्त्तः, Ger. रक्त्वा or रंक्त्वा (Pân. VI. 4, 31, § 438) ॥ Pass. रज्यते (Pân. III. 1, 90), Caus. रंजयति or रजयति to hunt (§ 462, 26), Aor. अरीरजत् or अररंजत्, Des. रिरंक्षति, Int. रारज्यते, रारंक्ति.

63. कित् *kit*, to cure, (कित्.)

This and some other verbs which are referred to the Bhû class always take the desiderative terminations, if used in certain senses. कित् *kit*, if it means to dwell, belongs to the Chur class, or, according to Vopadeva, it may be regularly conjugated as a Bhû verb; but if it means to cure, it is चिकित्सति *chikitsati*.

P. चिकित्सति, I. अचिकित्सत् &c. ॥ Pf. चिकित्सांचकार, I A. अचिकित्सीत्, F. चिकित्सिष्यति, P. F. चिकित्सिता.

In the same way are conjugated (§ 472):

1. गुप् (to conceal), जुगुप्सते he despises.
2. तिज् (to sharpen), तितिज्यते he endures.
3. मान् (to revere), मीमांसते he investigates.
4. बध् (to bind), बीभत्सते he loathes.
5. दान् (to cut), दीदांसति he straightens.
6. शान् (to sharpen), शीशांसति he sharpens.

64. पत् *pat*, to fall, (पतू.)

P. पतति (प्रणिपतति) ॥ Pf. 1. पपात, 9. पेतुः, II A. अपतं (§ 366), F. पतिष्यति ॥ Pt. पतितः ॥ Pass. पत्यते, Aor. अपाति, Caus. पातयति, Des. पिपतिषति or पित्सति (§ 337, II. 3).

65. वस् *vas*, to dwell.

P. वसति ॥ Pf. 1. उवास (अँ), 2. उवसिथ or उवस्थ, 3. उवास, 4. ऊषिव, 5. ऊषयुः, 6. ऊषतुः, 7. ऊषिम, 8. ऊष, 9. ऊषुः, I A. 1. अवात्सं (§ 132), 2. अवात्सीः, 3. अवात्सीत्, 6. अवात्तां (§ 351), F. वस्यति, P. F. वस्ता, B. उष्यात् ॥ Pt. उषितः, Ger. उषित्वा, °उष्य ॥ Pass. उष्ये, Aor. अवासि, Caus. वासयति, Aor. अवीवसत्, Des. विवत्सति, Int. वावस्यते, वावस्ति.

66. वद् *vad*, to speak.

P. वदति ॥ Pf. 1. उवाद (अँ), 2. उवदिथ, 9. ऊदुः, I A. अवादीत्, F. वदिष्यति, B. उद्यात् ॥ Pt. उदितः, Ger. उदित्वा ॥ Pass. उद्यते, Aor. अवादि, Caus. वादयति, Aor. अवीवदत्, Des. विवदिषति, Int. वावद्यते, वावन्ति.

67. श्वि *śvi*, to swell, (टुञ्जोश्चि.)

P. श्वयति ॥ Pf. 1. शुशाव (अँ) or शिश्वाय (अँ), 2. शुशविथ or शिश्वयिथ, 3. शुशाव or शिश्वाय, 4. शुशुविव or शिश्वयिव, 5. शुशुवयुः or शिश्वययुः, 9. शुशुवुः or शिश्वयुः, I A. अश्वयोत्, II A. अश्वत् or अशिश्वयत् and अशूशवत्, F. श्वयिष्यति, P. F. श्वयिता, B. शूयात् ॥ Pt. शूनः ॥ Pass. शूयते, Caus. श्वाययति, Aor. अशिश्वयत्, Des. शिश्वयिषति, Int. शेश्वीयते or शोशूयते.

II. Âtmanepada Verbs.

68. एध् *edh*, to grow.

P. एधते, I. ऐधत, O. एधेत, I. एधतां ॥ Pf. एधामास*, F. एधिष्यते C. ऐधिष्यत, P. F. एधिता, I A. 1. ऐधिषि, 2. ऐधिष्ठाः, 3. ऐधिष्ठ, 4. ऐधिष्वहि, 5. ऐधिषायां, 6. ऐधिषातां, 7. ऐधिष्महि, 8. ऐधिद्वं or °ध्वं, 9. ऐधिषत, B. ऐधिषीष्ट ॥ Pt. ऐधितः ॥ Pass. एध्यते, Aor. ऐधि, Caus. Pres. एधयति, °ते, Perf. एधयामास, F. एधयिष्यति, °ते, Cond. ऐधयिष्यत्, °त, P. F. एधयिता, II A. ऐदिधत्, °त, B. एधयिषीष्ट, Des. एदिधिषते.

69. ईक्ष् *iksh*, to see.

P. ईक्षते, I. ऐक्षत, O. ईक्षेत, I. ईक्षतां ॥ Pf. ईक्षांचक्रे, I A. ऐक्षिष्ठ, F. ईक्षिष्यते, C. ऐक्षिष्यत, P. F. ईक्षिता, B. ईक्षिषीष्ट ॥ Pt. ईक्षितः ॥ Caus. ईक्षयति, Aor. ऐचिक्षत्, Des. ईचिक्षिषते.

70. दद् *dad*, to give.

P. ददते, I. अददत, O. ददेत, I. ददतां ॥ Pf. 3. दददे (§ 328, 1), 6. दददाते, 9. दददिरे (Pân. VI. 4, 126), I A. अददिष्ठ, F. ददिष्यते, P. F. ददिता, B. ददिषीष्ट ॥ Pt. ददितः ॥ Pass. दद्यते, Aor. अदादि, Caus. दादयति, Aor. अदीददत्, Des. दिददिषते, Int. दादद्यते, दादन्ति.

* आस and बभूव are used in the Parasmaipada, चक्रे in the Âtmanepada. It is only in the passive that आस and बभूव take Âtmanepada terminations.



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78. अय् *ay*, to go.

P. अयते, I. आयत ॥ Pf. अयांचक्रे (Pân. III. 1, 37), I A. 1. आयिषि, 2. आयिष्ठाः, 3. आयिष्ट, 4. आयिष्वहि, 5. आयिषाथां, 6. आयिषातां, 7. आयिष्वहि, 8. आयिध्वं or °द्वं, 9. आयिषत, F. अयिष्यते, B. अयिषीष्ट ॥ Caus. आययति, Des. अयियिषते.

With परा it forms पलायते he flees (Pân. VIII. 2, 19), Ger. पलाय्य; with प्र, प्रायते; and with परि, पल्ययते.

79. ईह् *ih*, to aim.

P. ईहते, I. ऐहत ॥ Pf. ईहांचक्रे, I A. ऐहिष्ट, F. ईहिष्यते, B. ईहिषीष्ट ॥ Caus. ईहयति, Aor. ऐजिहत्, Des. ईजिहिषते.

80. काश् *kāś*, to shine, (काशृ)

P. काशते ॥ Pf. चकाशे or काशांचक्रे (§ 326), I A. अकाशिष्ट, F. काशिष्यते ॥ Caus. काशयति, Aor. अचकाशत्, Des. चिकाशिषते, Int. चाकाश्यते, चाकाष्टि.

81. कास् *kās*, to cough, (कासृ.)

P. कासते ॥ Pf. कासांचक्रे (§ 326) ॥ Caus. कासयति, Aor. अचकासत् (§ 372*).

82. सिव् *siv*, to serve, (षेवृ.)

P. सेवते (परिषेवते) ॥ Pf. सिषेवे, I A. असेविष्ट, F. सेविष्यते ॥ Caus. सेवयति, Aor. असिषेवत्, Des. सिसेविषते, Int. सेषेव्यते.

83. गा *gā*, to go, (गाङ्.)

P. 3. गाते, 6. गाते, 9. गाते, 1st pers. sing. गै, I. गातां, 1st pers. sing. गै, O. गेत, I. अगात ॥ Pf. 3. जगे, 6. जगाते, 9. जगिरे, I A. 1. अगासि, 2. अगास्थाः, 3. अगास्त &c., F. गास्यते, B. गासीष्ट ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासते, Int. जेगीयते.

84. रु *ru*, to go, to kill (?), to speak, (रुङ्.)

P. रवते ॥ Pf. 3. रुरुवे, 6. रुरुवाते, 9. रुरुविरे, I A. अरविष्ट ॥ Caus. रावयति, Aor. अरीरवत् (§ 474 and § 375†).

85. दे *de*, to protect, (देङ्.)

P. दयते ॥ Pf. 1. दिग्ये (Pân. VII. 4, 9), 2. दिग्यिषे, 3. दिग्ये, I A. 1. अदिषि, 2. अदिषाः, 3. अदित, F. दास्यते, B. दासीष्ट ॥ Pt. दत्तः ॥ Pass. दीयते, Caus. दापयति, Des. दित्सते, Int. देदीयते.

Note—It is one of the धु verbs; दै, to protect, forms दायते in the present, but follows दे in the general tenses.

86. द्युत् *dyut*, to shine, (द्युत.)

P. द्योतते ॥ Pf. दिद्युते (Pân. VII. 4, 67), I A. अद्योतिष्ट or अद्युतत् (§ 367: Pân. I. 3, 91; III. 1, 55), F. द्योतिष्यते, B. द्योतिषीष्ट ॥ Caus. द्योतयति, Aor. अदिद्युतत्, Des. दिद्युतिषते or दिद्योतिषते, Int. देद्युत्यते, देद्योत्ति.

Note—The verbs beginning with द्युत् optionally admit the II Aor. Parasmaipada (§ 367).

87. वृत् *vrit*, to be, (वृत्.)

P. वर्तते ॥ Pf. ववृते, I A. अवर्तिष्ट or अवृत्तत्, F. वर्तिष्यते or वर्त्यति, B. वर्तिषीष्ट ॥ Caus.

वर्तयति, Aor. अवीवृत्तत् or अववर्तत् (Pân. VII. 4, 7), Des. विवर्तिषते or विवृत्सति, Int. वरीवृत्तते.

Note—The verbs beginning with वृत्, i.e. वृत्, वृध्, शृध्, स्यंद्, कृप्, are optionally Parasmaipada in the aorist, future, conditional, desiderative (Pân. 1. 3, 91–93). The same verbs do not take इ in their Parasmaipada tenses (Pân. VII. 2, 59); as to कृप्, see Pân. VII. 2, 60, and 1. 3, 93.

88. स्यंद् *syand*, to sprinkle or drop, (स्यंदू.)

F स्यंदते ॥ Pf. 1. सस्यंदे, 2. सस्यंदिषे or सस्यंत्से, 4. सस्यंदिवहे or सस्यंढहे, I A. 3. अस्यंदिष्ट, 6. अस्यंदिषातां; or अस्यंत्त (6. अस्यंत्सातां), or II A. अस्यदत् (not अस्यंदत्), F. स्यंदिष्यते or स्यंत्स्यते or स्यंत्स्यति (Pân. VII. 2, 59; see No. 87), B. स्यंदिषीष्ट or स्यंत्सीष्ट ॥ Pt. स्यन्नः, Ger. स्यंदित्वा or स्यंत्वा (Pân. VI. 4, 31) ॥ Caus. स्यंदयति, Des. सिस्यंदिषते or सिस्यंत्सते or सिस्यंत्सति.

89. कृप् *krip*, to be able, (कृपू.)

P. कल्पते ॥ Pf. चकृपे, I A. 3. अकल्पिष्ट or अकृप्म, 6. अकृप्सातां, 9. अकृप्सत, or II Aor. Par. अकृपत्, F. कल्पिष्यते or कल्प्स्यते or कल्प्स्यति, P. F. 2. कल्पितासे or कल्मासे or कल्मासि, B. कल्पिषीष्ट or कृप्सीष्ट ॥ Pt. कृप्मः ॥ Caus. कल्पयति, Des. चिकल्पिषते or चिकृप्सति, Int. चलीकृप्सते or चलिकल्पते or चल्कल्पते.

90. व्यथ् *vyath*, to fear, to suffer pain.

P. व्यथते ॥ Pf. विव्यथे (Pân. VII. 4, 68), I A. अव्यथिष्ट, F. व्यथिष्यते ॥ Pass. व्यथ्यते, Aor. अव्यथि (अँ), (§ 462), Caus. व्यथयति, Des. विव्यथिषते, Int. वाव्यथ्यते, वाव्यन्ति.

91. रम् *ram*, to sport, (रमु.)

P. रमते; with वि, आ, परि, उप, optionally Parasmaipada; विरमति (Pân. 1. 3, 83) ॥ Pf. रेमे, I A. अरंस्त, after prepositions व्यरंसीत्, F. रंस्यते ॥ Pt. रतः, Ger. रत्वा, °रम्य or °रत्य ॥ Caus. रमयति, Aor. अरीरमत्, Des. रिरंसते, Int. रंरम्यते, रंरमीति.

92. त्वर् *tvar*, to hurry, (त्रित्वरा.)

The verbs ज्वर् *jvar*, त्वर् *tvar*, सिव् *sriv*, अव् *av*, मव् *mav*, substitute जूर् *júr*, तूर् *túr*, सू *srú*, ऊ *ú*, मू *mú* (Pân. VI. 4, 20) before weakening terminations beginning with consonants, except semivowels, and if used as monosyllabic nominal bases. Hence जूर्णः *júrṇah*, तूर्णः *túrṇah*, सूतः *srútaḥ*, ऊतः *útaḥ*, मूतः *mútaḥ*.

P. त्वरते ॥ Pf. तत्वरे, I A. 3. अत्वरिष्ट, 8. अत्वरिध्वं or अत्वरिद्वं, F. त्वरिष्यते ॥ Pt. तूर्णः (§ 432) or त्वरितः ॥ Caus. त्वरयति (§ 462, II. 6), Aor. अतत्वरत् (§ 375†), Des. तित्वरिषति, Int. तात्वर्यते, तोतूर्ति.

93. सह् *sah*, to bear, (षह.)

P. सहते ॥ Pf. सेहे, I A. असहिष्ट, F. सहिष्यते, P. F. सहिता or सोढा (§ 337, II. 2) ॥ Pt. सोढः, Adj. सह्यः (§ 456, 6) ॥ Pass. सह्यते, Caus. साहयति, Aor. असोषहत्, Caus. Des. सिसाहयिषति, Des. सिसहिषते, Int. सासह्यते, सासोढि.

Note—सह् and वह् change अ into ओ when अ would be followed by ह्, the result of the amalgamation of ह् with a following dental (§ 128). Pân. VI. 3, 112.

III. Parasmaipada and Âtmanepada Verbs.

94. राज् *ráj*, to shine, (राजू.)

P. राजति, °ते ॥ Pf. रराज, रराजे or रेजे (Pân. VI. 4, 125), I A. अराजीत्, अराजिष्ट,

F. राजिष्यति, °ते, B. राज्यात्, राजिषीष्ट ॥ Caus. राजयति, Aor. अरराजत्, Des. रिराजिषति, °ते, Int. राराज्यते, राराष्टि.

95. खन् *khan*, to dig.

P. खनति* ॥ Pf. 3. चखान, 6. चखतुः, 9. चखुः (§ 328, 3), I A. अखनीत् (ā), (§ 348), but Âtm. अखनिष्ट only, F. खनिष्यति, B. खन्यात् or खायात् (§ 391) ॥ Pt. खातः, Ger. खात्वा or खनित्वा, Adj. खेयः (§ 456, 6) ॥ Pass. खन्यते or खायते (§ 391), Caus. खानयति, Aor. अचीखनत्, Des. चिखनिषति, °ते, Int. चंखन्यते or चाखायते (§ 391), चंखंति.

96. हृ हृ, to take, (हृन्.)

P. हरति ॥ Pf. 1. जहार (ā), 2. जहर्ष, 9. जहुः, I A. अहार्षीत्, Âtm. अहत (§ 351), F. हरिष्यति, P. F. हर्ता, B. ह्रियात् ॥ Pt. हृतः, Ger. हृत्वा, Adj. हार्यः ॥ Pass. ह्रियते, Aor. अहारि, Caus. हारयति, Des. जिह्रीषति, °ते, Int. जेह्रीयते, जर्हर्ति &c.

97. गुह् *guh*, to hide, (गुह्.)

गुह् *guh* takes ऊ *ū* before terminations beginning with vowels that would ordinarily require Guṇa.

P. गूहति ॥ Pf. 1. जुगूह, 2. जुगूहिय or जुगोढ, 3. जुगूह, 4. जुगूहिव, 5. जुगूहयुः &c., Âtm. 1. जुगूहे, 2. जुघुक्षे or जुगूहिषे &c., I Aor. see § 362, F. गूहिष्यति or घोष्यति, P. F. गूहिता or गोढा, Ben. Âtm. गूहिषीष्ट or घुक्षीष्ट (§ 345) ॥ Pt. गूढः, Adj. गुह्यः or गोह्यः (§ 457) ॥ Pass. गुह्यते, Aor. अगूहि, Caus. गूहयति, Aor. अजगूहत्, Des. जुघुक्षति (§ 470), Int. जोगुह्यते, जोगोढि.

98. श्रि *śri*, to go, to serve, (श्रिन्.)

P. श्रयति ॥ Pf. 1. शिश्राय (ā), 2. शिश्रयिष्य, 3. शिश्राय, 4. शिश्रियिव, 5. शिश्रिययुः, II A. अशिश्रियत् (§ 371), F. श्रयिष्यति, B. श्रीयत् ॥ Pass. श्रीयते, Aor. अश्रायि, Caus. श्राययति, Aor. अशिश्रयत्, Des. शिश्रयिषति or शिश्रीषति (§ 471, 3; § 337, II. 3), Int. शेश्रीयते.

99. यज् *yaj*, to worship.

P. यजति ॥ Pf. 1. इयाज (ā), (§ 311), 2. इयजिय or इयष्ट (§ 335, 3), 4. ईजिव, 5. ईजयुः, 6. ईजतुः, 7. ईजिम, 8. ईज, 9. ईजुः, I A. 1. अयाक्षं, 2. अयाक्षीः, 3. अयाक्षीत्, 4. अयाक्ष्व, 5. अयाष्टं, 6. अयाष्टां, 7. अयाक्ष्म, 8. अयाष्ट, 9. अयाक्षुः, I Aor. Âtm. 1. अयक्षि, 2. अयष्टाः, 3. अयष्ट, 4. अयक्ष्वहि, 5. अयक्षायां, 6. अयक्षातां, 7. अयक्ष्महि, 8. अयङ्दं (not अयग्ध्वं), 9. अयक्षत, F. यक्ष्यति, P. F. यष्टा (§ 124), B. इज्यात् (§ 393) ॥ Pt. इष्टः, Ger. इष्ट्वा, °इज्य ॥ Pass. इज्यते, Caus. याजयति, Aor. अयीयजत्, Des. यियक्षति, Int. यायज्यते, यायष्टि.

100. वप् *vap*, to sow, to weave, (वुवप्.)

P. वपति ॥ Pf. 1. उवाप (ā), 2. उवपिय or उवप्य, 9. ऊपुः, I A. अवाप्सीत्, Âtm. अवप्, F. वप्स्यति, P. F. वप्ता, B. उप्पात् ॥ Pt. उप्तः ॥ Pass. उप्पते.

* The Âtmanepada forms will in future only be given when they have peculiarities of their own, or are otherwise difficult.



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107. मुच् *much*, to loosen, (मुच्.)

Certain verbs beginning with मुच् *much* take a nasal in the special tenses. They are, मुच् *much*, लुप् *lup*, to cut, विद् *vid*, to find, लिप् *lip*, to paint, सिच् *sich*, to sprinkle, कृत् *krit*, to cut, खिद् *khid*, to pain, पिष् *piś*, to form. (Pân. VII. 1, 59.)

P. मुंचति ॥ Pf. मुमोच, I A. अमुचत्, Âtm. अमुक्त (§ 367), Des. मुमुक्षति or मोक्षते (§ 471, 9).

108. विद् *vid*, to find, (विद्.)

P. विंदति ॥ Pf. विवेद, II A. अविदत्, Âtm. अविन्न, F. वेत्स्यति or वेदिष्यति (§ 332, 11) ॥ Pt. विन्नः.

109. लिप् *lip*, to paint.

P. लिंपति ॥ Pf. लिलेप, II A. अलिपत् (§ 367), Âtm. II A. अलिपत or I A. अलिप्त (§ 367).

II. Parasmaipada Verbs.

110. कृत् *krit*, to cut, (कृती.)

P. कृतति (see No. 107) ॥ Pf. चकर्त, I A. अकर्तीत्, F. कर्तिष्यति or कर्त्स्यति (§ 337, II. 2), P. F. कर्तिता, B. कृत्यात् ॥ Pt. कृत्तः ॥ Pass. कृत्यते, Caus. कर्तयति, Aor. अचकर्तत् or अचीकृतत्, Des. चिकर्तिषति or चिकृत्सति (§ 337, II. 2), Int. चरीकृत्यते.

111. कुट् *kuṭ*, to be crooked, to bend.

Certain verbs beginning with कुट् *kuṭ* (Dhâtupâṭha 28, 73-108) do not admit of Guṇa or Vriddhi, except in the reduplicated perfect, the causative, and the intensive Parasmaipada. (Pân. I. 2, 1; § 345, note.)

P. कुटति ॥ Pf. 1. चुकोट, 2. चुकुटिष, I A. अकुटीत्, F. कुटिष्यति, P. F. कुटिता ॥ Caus. कोटयति, Int. चोकुट्यते, चोकोटि.

112. वृश् *vraśch*, to cut, (ओवृश्.)

P. वृश्ति (see No. 105) ॥ Pf. 1. वव्रश्, 2. वव्रश्चिष or वव्रष्ट, I A. अवृश्चीत् or अव्राक्षीत् (§ 337, I. 2), F. वृश्चिष्यति or वृश्यति, B. वृश्च्यात् ॥ Pt. वृक्णः.

113. कृ *kṛi*, to scatter.

P. किरति ॥ Pf. 3. चकार, 6. चकरतुः, 9. चकरुः (Pân. VII. 4, 11), I A. अकारीत्, F. करिष्यति or करोष्यति (§ 340), B. कीर्यात् ॥ Pt. कीर्णः ॥ Pass. कीर्यते, Caus. कारयति, Des. चिकरिषति.

Note—After उप and प्रति, कृ takes an initial स् if it means to cut or to strike: उपस्किरति he cuts, उपचस्कार; प्रतिस्किरति he cuts or he strikes (Pân. VI. 1, 140, 141). Also अपस्किरते he drops (Pân. VI. 1, 142).

14. स्पृश् *spriś*, to touch.

P. स्पृशति ॥ Pf. पस्पृशे, I A. अस्प्राक्षीत् or अस्पाक्षीत् or अस्पृक्षत्, F. स्पृश्यति or स्पृश्यति, B. स्पृश्यात् ॥ Pt. स्पृष्टः ॥ Des. पिस्पृक्षति, Int. परीस्पृश्यते, परीस्पृष्टि.

115. प्रच्छ *prachh*, to ask.

P. पृच्छति (see No. 105) ॥ Pf. 1. पप्रच्छ, 2. पप्रच्छिष or पप्रष्ट, 9. पप्रच्छुः (§ 328), I A. अप्राक्षीत्, F. प्रक्ष्यति, B. पृच्छ्यात् ॥ Pt. पृष्टः ॥ Pass. पृच्छ्यते, Caus. प्रच्छयति, Des. पिपृच्छिषति, Int. परीपृच्छयते.

116. सृज् *śrij*, to let off.

P. सृजति ॥ Pf. 1. ससर्ज, 2. ससर्जिष्य or सस्रष्ट (see No. 48), I A. अस्राक्षीत्, F. स्रक्षति ॥ Pt. सृष्टः.

117. मज्ज् *majj*, to sink, (मस्जो.)

मज्ज् *majj* and नञ् *naś* (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels. (Pân. VII. 1, 60.)

P. मज्जति ॥ Pf. 1. ममज्ज, 2. ममज्जिष्य or ममंक्ष्य, I A. 3. अमांक्षीत् (§ 345), 6. अमांक्ष्वां, 9. अमांक्षुः, F. मंक्ष्यति, P. F. मंक्षा ॥ Pt. मग्नः, Ger. मंक्षा or मक्षा (§ 438) ॥ Caus. मज्जयति, Aor. अममज्जत्, Des. मिमंक्षति, Int. मामज्ज्यते, मामंक्षि.

118. इष् *ish*, to wish, (इषु.)

P. इच्छति (see No. 31), I. ऐच्छत् ॥ Pf. 1. इयेष, 2. इयेषिष्य, 3. इयेष, 4. ईषिव, 5. ईषयुः, 6. ईषतुः, 7. ईषिम, 8. ईष, 9. ईषुः, I A. ऐषीत्, F. एषिष्यति, P. F. एष्टा or एषिता (§ 337, II. 1) ॥ Pt. इष्टः Ger. इष्टा or एषित्वा ॥ Pass. इष्यते, Aor. ऐषि, Caus. एषयति, Aor. ऐषिषत्, Des. एषिषिषति.

III. Âtmanepada Verbs.

119. मृ *mṛi*, to die, (मृङ्.)

मृ *mṛi*, to die, though an Âtmanepada verb, takes Âtmanepada forms only in the special tenses, the aorist, and benedictive. (Pân. I. 3, 61.)

P. म्रियते*, I. अम्रियत्, O. म्रियेत, I. म्रियै ॥ Pf. 1. ममार, 2. ममर्ये, 3. ममार, 4. मम्रिव, 5. मम्रयुः, I A. 1. अमृषि, 2. अमृयाः, 3. अमृत, F. मरिष्यति, P. F. मर्तास्मि, B. मृषीष्ट ॥ Pt. मृतः ॥ Pass. म्रियते, Caus. मारयति, Des. मुमूर्षति, Int. मेम्रीयते.

120. दृ *dṛi*, to observe, (दृङ्.)

P. द्रियते ॥ Pf. दद्रे, I A. अदृत, F. दरिष्यते, P. F. दर्ता, B. दृषीष्ट ॥ Pass. द्रियते, Caus. दारयति, Des. दिदरिषते (§ 332, 5). It is chiefly used with the preposition आ to regard, to consider.

Div Class (*Divâdi*, IV Class).

I. Parasmaipada Verbs.

121. दिव् *div*, to play, (दिवु.)

P. दीष्यति (§ 143) ॥ Pf. दिदेव, I A. अदेवीत्, F. देविष्यति, P. F. देविता, B. दीष्यात् ॥ Pt. द्यूनः or द्यूतः (§ 442, 7), Ger. द्यूत्वा (§ 431, 1) or देवित्वा ॥ Caus. देवयति, Des. दिदेविषति or दुद्यूषति (§ 474), Int. देदीष्यते.

122. नृत् *nṛit*, to dance, (नृती.)

P. नृत्यति ॥ Pf. 3. ननर्त, 9. ननृतुः, I A. अनर्तोत्, F. नर्तिष्यति or नर्त्यति (§ 337, II. 2) ॥ Pt. नृत्तः ॥ Caus. नर्तयति, Aor. अननर्तत् or अनोनृतत्, Des. निनर्तिषति or निनृत्सति.

* Final ऋ is changed to रि (§ 110) in the special tenses of Tud verbs, likewise before the य of the passive and benedictive (Pân. VII. 4, 28). Afterwards रि again becomes रिय्, according to Pân. VI. 4, 77.

123. जृ *jṛi*, to grow old, (जृष्.)

P. जीर्यति* ॥ Pf. 3. जजार, 9. जजरुः (Guna, § 330) or जेरुः (§ 328, 2), I A. अजारीत् or II A. अजरत् (§ 367), F. जरिष्यति or जरीष्यति (§ 340), B. जीर्यात् ॥ Pt. जीर्णः ॥ Caus. जरयति (§ 462, 25), Des. जिजरिषति or जिजीर्षति (§ 337, II. 3).

124. शो *śo*, to sharpen.

Verbs ending in ओ *o* drop ओ *o* before the य *ya* of the Div class (Pân. VII. 3, 71); e. g. छो *chho*, to cut, सो *so*, to finish, दो *do*, to cut.

P. श्यति, I. अश्यत्, O. श्येत्, I. श्यतु ॥ Pf. शशौ (§ 329), I A. अशासीत् or II A. अशात्, F. शास्यति, P. F. शाता, B. शयात् (§ 392) ॥ Pt. शातः or शितः (§ 435) ॥ Pass. शायते, Caus. शाययति, Des. शिशासति, Int. शाशायते.

125. सो *so*, to finish.

P. स्यति ॥ Pf. ससौ, I A. असासीत्, II A. असात्, F. सास्यति, P. F. साता, B. सेयात् (§ 392) ॥ Pt. सितः, Ger. °साय ॥ Pass. सीयते (§ 392), Caus. साययति, Des. सिषासति, Int. सेषीयते.

126. व्य् *vyadh*, to strike.

P. विध्यति (see No. 105) ॥ Pf. 3. विव्याध (§ 311), 9. विविधुः, I A. 1. अव्यात्सं, 2. अव्यात्सीः, 3. अव्यात्सीत्, 4. अव्यात्स्व, 5. अव्याद्धं, 6. अव्याद्धां, 7. अव्यात्स्म, 8. अव्याद्ध, 9. अव्यात्सुः, F. व्यत्यति, P. F. व्यद्धा, B. विध्यात् ॥ Pt. विद्धः ॥ Pass. विध्यते, Caus. व्याधयति, Des. विव्यत्सति, Int. वेविध्यते.

127. तृप् *trip*, to delight.

P. तृप्यति ॥ Pf. 1. ततर्पे, 2. ततर्पिष्य or ततर्प्ये or तत्तप्य, 3. ततर्पे, 4. ततृपिव or ततृप्व, I A. अतर्पीत् or अतर्प्सीत् (§ 337, I. 3) or अत्राप्सीत् (see No. 38) or II A. अतृपत्, F. तर्पिष्यति or तर्प्येति or तत्प्यति, P. F. तर्पिता, तर्प्ता or तप्ता, B. तृप्यात् ॥ Pt. तृप्तः ॥ Pass. तृप्यते, Caus. तर्पयति, Aor. अतीतृपत् or अततर्पत्, Des. तितृप्सति or तितर्पिषति, Int. तरीतृप्यते.

128. मुह् *muh*, to be foolish.

P. मुह्यति ॥ Pf. 1. मुमोह, 2. मुमोहिय or मुमोग्ध or मुमोढ, II A. अमुहत् (§ 367, पुषादि)†, F. मोह्यति or मोहिष्यति, P. F. मोग्धा or मोढा (§ 129) or मोहिता ॥ Pt. मुग्धः or मूढः ॥ Pass. मुह्यते, Caus. मोहयति, Des. मुमुह्यति, मुमोहिषति or मुमुहिषति, Int. मोमुह्यते, मोमोग्धि or मोमोढि.

* Final ऋ, changed to इ, and lengthened before य्.

† The Sârasvatî gives besides the second aorist the optional forms of the first aorist अमोहीत् or अमोक्षीत् (§ 337, I. 3, रधादि) or अमुक्षत् (§ 360). According to Pân. III. 1, 55 (§ 367), the forms of the first aorist are allowed in the Âtmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pânini. Sometimes the evasion of the strict rules of Pânini may be explained by the admission of different roots, as, for instance, in No. 130, where the first aorist Parasmaipada अशमीत्, given in the Sârasvatî, which is wrong in the Div class, might be referred to the Krî class.



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Chur Class (Churâdi, X Class).

Parasmaipada Verbs only.

136. चुर् *chur*, to steal.

P. चोरयति ॥ Pf. चोरयांचकार, I A. अचूचुरत्, F. चोरयिष्यति, P.F. चोरयिता, B. चोर्यात् (‡ 386) ॥ Pt. चोरितः, Ger. चोरयित्वा ॥ Pass. चोर्येते, Caus. चोरयति, Des. चुचोरयिषति. No Intensive (‡ 479).

137. चि *chi*, to gather, (चिञ्.)

The changes which roots undergo as causatives, take likewise place if the same roots are treated as Chur verbs. Hence according to ‡ 463, II. 6, चि, as a Chur verb, may form P. चपयति or चययति, the vowel, however, remaining short because, as a Chur verb, चि is said to be मित् (‡ 462, note) ॥ I A. अचीचपत् or अचीचयत्, B. चप्पात् or चय्यात्.

Note—Several Chur verbs are marked as मित्, i. e. as not lengthening their vowel, some of which were mentioned in ‡ 462, among the causatives. Such are ज्ञप् to know, to make known; चप् to pound; चह् to pound; यम्, if it means to feed; वल् to live.

138. कृत् *krî*t, to praise.

P. कीर्तयति (‡ 462, 2) ॥ I A. अचीकृतत् or अचिकीर्तत् (‡ 377).

Su Class (Svâdi, V Class).

I. Parasmaipada and Âtmanepada Verbs.

139. सु *su*, to distil, (षुञ्.)

P. सुनोति, I. 2. सुनु (‡ 321 *) ॥ Pf. सुषाव, Âtm. सुषुवे, I A. असावीत् (‡ 332, 4); the Sârasvatî allows also असौषीत् (but against Pân. VII. 2, 72), Âtm. असोष्ट; the Sâr. allows also असविष्ट (but see Pân. VII. 2, 72); F. सोष्यति, P.F. सोता, B. सूयात् ॥ Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूषवत्, Des. सुसूषति, Int. सोषूयते.

Note—The उ of नु may be dropt before terminations beginning with व् or म्, and not requiring Guṇa; but this is not the case if नु is preceded by a consonant. This explains the double forms सुनुवः and सुन्वः, सुनुमः and सुन्मः, असुनुव and असुन्व, असुनुम and असुन्म; and Âtm. सुनुवहे or सुन्वहे, सुनुमहे or सुन्महे, असुनुवहि or असुन्वहि, असुनुमहि or असुन्महि. The same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिञ्.)

P. चिनोति ॥ Pf. 3. चिचाय or चिकायं, 2. चिचेय or चिकेय or, according to Bharadvâja (‡ 335, 3), चिचयिष्य or चिकयिष्य, 9. चिच्युः or चिक्युः, Âtm. चिच्ये or चिक्ये (Pân. VII. 3, 58), I A. अचैषीत्, Âtm. अचेष्ट, F. चेष्टति, P.F. चेता, B. चीयात् ॥ Pass. चीयते, Caus. चाययति or चापयति (‡ 463, II. 6, and No. 137), Des. चिचीषति or चिकीषति (Pân. VII. 3, 58), Int. चेचीयते.

141. स्तृ *stri*, to cover, (स्तृञ्.)

P. स्तृणोति ॥ Pf. तस्तार, Âtm. तस्तरे, I A. अस्तार्षीत्, Âtm. अस्तरिष्ट (not अस्तरिष्ट,

if स्वादि) or अस्तृत् (§ 332, 5, a rule which applies to the Âtmanepada only), F. स्तरिष्यति (§ 332, 5), P. F. स्तर्ता, B. स्तर्यात्, Âtm. स्तृषीष्ट or स्तरिषीष्ट (§ 332, 5) ॥ Pass. स्तर्यते, Caus. स्तारयति, Des. तिस्तीर्षति, Int. तास्तर्यते.

142. वृ vṛi, to choose, (वृञ्.)

P. वृणोति ॥ Pf. 1. ववार (ã), 2. ववरिष*, 3. ववार, 4. ववृष, 5. ववृषुः, 6. ववृतुः, 7. ववृम, 8. वव्र, 9. ववृः, I A. अवारीत् (§ 332, 5), Âtm. अवरिष्ट or अवरीष्ट (§ 340) or अवृत (§ 337, II. 4), F. वरिष्यति or वरीष्यति, P. F. वरिता or वरीता, B. व्रियात्, Âtm. वरिषीष्ट (not वरीषीष्ट, Pân. VII. 2, 39) ॥ Pass. व्रियते, Aor. अवारि, Caus. वारयति, Des. विवरिषति, विवरीषति or वुवूर्षति, Int. वेव्रीयते.

II. Parasmaipada Verbs.

143. हि hi, to go, to grow.

P. हितोति ॥ Pf. जिघाय (Pân. VII. 3, 56), I A. अहैषीत्, F. हेष्यति, P. F. हेता, B. होयात् ॥ Caus. हाययति, Aor. अजीहयत् (Pân. VII. 3, 56), Des. जिघीषति, Int. जेघीयते.

144. शक् śak, to be able, (शक्ल.)

P. शक्नोति ॥ Pf. 3. शशाक, 9. शेकुः, I A. अशकत्, F. शस्यति, P. F. शक्ता ॥ Pt. शक्तः ॥ Pass. शक्यते (कर्तुं शक्यते it can be done), Caus. शाकयति, Aor. अशीशकत्, Des. शिष्यति, Int. शाशक्यते.

145. श्रु śru, to hear.

This verb is by native grammarians classed with the Bhû verbs, though as irregular. It substitutes शृ śri for श्रु śru in the special tenses.

P. 3. शृणोति, 6. शृणुतः, 9. शृण्वन्ति; 4. शृणुवः or शृणवः ॥ Pf. 1. शुश्राव (ã), 2. शुश्रोथ (§ 334, 8), 3. शुश्राव, 4. शुश्रुव, 5. शुश्रुवथुः, 6. शुश्रुवतुः, 7. शुश्रुम, 8. शुश्रुव, 9. शुश्रुवुः, I A. अश्रौषीत्, F. श्रोष्यति, P. F. श्रोता, B. श्रूयात् ॥ Pass. श्रूयते, Aor. अश्रावि, Caus. श्रावयति, Aor. अशुश्रवत् or अशिश्रवत् (§ 475), Des. शुश्रूषते (Pân. I. 3, 57), Int. शोश्रूयते.

146. आप् āp, to obtain, (आप्.)

P. 3. आप्नोति, 4. आप्नुवः, 9. आप्नुवन्ति, I. आप्नोत्, O. आप्नुयात्, I. 3. आप्नोतु, 2. आप्नुहि ॥ Pf. आप, Aor. आपत्, F. आप्स्यति, P. F. आप्ना ॥ Pt. आप्नः ॥ Pass. आप्यते, Caus. आपयति, Aor. आपिपत्, Des. ईप्सति.

III. Âtmanepada Verbs.

147. अश् aś, to pervade, (अशू.)

P. 3. अश्नुते, 6. अश्नुवाते, 9. अश्नुवते, 4. अश्नुवहे, I. 1. आश्नुवि, 2. आश्नुयाः, 3. आश्नुत, 4. आश्नुवहि, 5. आश्नुवाथां, 6. आश्नुवातां, 7. आश्नुमहि, 8. आश्नुध्वं, 9. आश्नुवत, O. अश्नुवीत, I. 1. अश्नुवै, 2. अश्नुष्व, 3. अश्नुतां, 4. अश्नुवावहै, 5. अश्नुवाथां, 6. अश्नुवातां, 7. अश्नुवामहै, 8. अश्नुध्वं, 9. अश्नुवतां ॥ Pf. 1. आनशे, 2. आनशिषे or आनक्षे, I A. 1. आश्लि, 2. आश्लाः,

* According to Pân. VII. 2, 13, we might form ववर्य; but Pân. VII. 2, 63, would sanction ववरिष. The special restriction, however, of ववर्य to the Veda in Pân. VII. 2, 64, is sufficient to fix ववरिष as the proper form in ordinary Sanskrit. . .

3. आष्ट, 4. आष्ट्वहि, 5. आष्टायां, 6. आष्टातां, 7. आष्ट्वहि, 8. आष्ट्वं, 9. आष्टत; or 1. आशिषि, 2. आशिषाः, 3. आशिष्ट, P. F. अष्टा or अशिता, F. अष्ट्यते or अशिष्यते, B. अष्टीष्ट or अशिषीष्ट ॥ Pt. अष्टः ॥ Pass. अश्यते, Aor. आशि, Caus. आशयति, Aor. आशिशत्, Des. अशिशिषते, Int. अशाश्यते.

Tan Class (Tanvādi, VIII Class).

All verbs belonging to this class are Parasmaipada and Âtmanepada Verbs.

148. तन् *tan*, to stretch, (तनु.)

P. तनोति, I. अतनोत्, O. तनुयात्, I. तनोतु; Âtm. P. तनुते, I. अतनुत, O. तन्वीत, I. तनुतां ॥ Pf. 3. ततान, 9. तेनुः, I A. अतानीत् or अतनीत् (§ 348), Âtm. 3. अतनिष्ट or अतत (§ 369), 2. अतनिष्ठाः or अतथाः, F. तनिष्यति, P. F. तनिता, B. तन्यात्, Âtm. तनिषीष्ट ॥ Pt. ततः, Ger. तत्वा or तन्निवा ॥ Pass. तायते or तन्यते (§ 391), Caus. तानयति, Aor. अतीतनत्, Des. तितनिषति or तितांसति, Int. तंतन्यते.

Note—Verbs of the Tan class may raise their penultimate short vowel by Guṇa; चृण् to go, अर्णोति or चृणोति. तनादेरुपधाया गुणो वा पिति, Sâr. II. 11, 3.

149. क्षण् *kshan*, to kill, (क्षण.)

P. क्षणोति ॥ Pf. चक्षाण, I A. अक्षणीत् (§ 348*), Âtm. 3. अक्षणिष्ट or अक्षत, 2. अक्षणिष्ठाः or अक्षथाः.

150. क्षिण् *kshin*, to kill.

P. क्षिणोति or क्षेणोति ॥ I A. अक्षेणीत्, Âtm. अक्षेणिष्ट or अक्षित.

151. सन् *san*, to obtain, (षण्.)

P. सनोति ॥ Pf. ससान, Âtm. सेने, I A. असानीत् (â), Âtm. असनिष्ट or असात (Pân. II. 4, 79; VI. 4, 42).

152. कृ *kṛi*, to do, (डुकृप्.)

कृ *kṛi* before weak terminations becomes कर् *kar*, but before strong terminations कुर *kur*.

Before व् *v* and म् *m*, and the य् *y* of the optative, the Vikaraṇa उ *u* is rejected, but the radical उ *u* is not lengthened.

P. 1. करोमि, 2. करोषि, 3. करोति, 4. कुर्वेः, 5. कुरुयः, 6. कुरुतः, 7. कुर्मः, 8. कुरुय, 9. कुर्वेति, I. 1. अकरवं, 2. अकरोः, 3. अकरोत्, 4. अकुर्वे, 5. अकुरुतं, 6. अकुरुतां, 7. अकुर्म, 8. अकुरुत, 9. अकुर्वन्, O. 1. कुर्या, 9. कुर्युः, I. 1. करवाणि, 2. कुरु, 3. करोतु, 4. करवाव, 5. कुरुतं, 6. कुरुतां, 7. करवाम, 8. कुरुत, 9. कुर्वेतु ॥ Pf. 1. चकार (â), 2. चकर्ष, 3. चकार, 4. चकृव, 5. चक्रयुः, 6. चक्रतुः, 7. चकृम, 8. चक्र, 9. चक्रुः, I A. 1. अकार्ष, 2. अकार्षीः, 3. अकार्षीत्, 4. अकार्ष्व, 5. अकार्षे, 6. अकार्षी, 7. अकार्ष्म, 8. अकार्षे, 9. अकार्षुः, F. करिष्यति, P. F. कर्ता, B. 1. क्रियासं, 2. क्रियाः, 3. क्रियात्, 4. क्रियास्व, 5. क्रियास्तं, 6. क्रियास्तां, 7. क्रियास्म, 8. क्रियास्त, 9. क्रियासुः.

Âtmanepada : P. 1. कुर्वे, 2. कुरुषे, 3. कुरुते, 4. कुर्वहे, 5. कुर्वाये, 6. कुर्वाते, 7. कुर्महे, 8. कुरुध्वे, 9. कुर्वते, I. 1. अकुर्वि, 2. अकुरुथाः, 3. अकुरुत, 4. अकुर्वहि, 5. अकुर्वायां, 6. अकुर्वातां, 7. अकुर्महि, 8. अकुरुध्वं, 9. अकुर्वत, O. 1. कुर्वीय &c., I. 1. करवै, 2. कुरुष्व, 3. कुरुतां, 4. करवावहै, 5. कुर्वायां, 6. कुर्वातां, 7. करवामहै, 8. कुरुध्वं, 9. कुर्वतां ॥ Pf. 1. चक्रे, 2. चकृषे, 3. चक्रे,



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157. ग्रह *grah*, to take.

This root takes Samprasâraṇa in the special tenses and before other weakening terminations.
(Pân. vi. 1, 16.)

P. गृह्णाति, Âtm. गृह्णीते, I. अगृह्णात्, Âtm. अगृह्णीत, O. गृह्णीयात्, Âtm. गृह्णीत,
I. गृह्णातु (2. गृहाण), Âtm. गृह्णीतां ॥ Pf. 1. जग्राह (ã), 2. जग्रहिष, 3. जग्राह, 4. जगृहिव,
5. जगृह्युः, 6. जगृहतुः, 7. जगृहिम, 8. जगृह, 9. जगृहुः, I A. 1. अग्रहीषं (§ 341 and § 348 *),
2. अग्रहीः, 3. अग्रहीत्, Âtm. 1. अग्रहीषि, 2. अग्रहीषाः, 3. अग्रहीष्ट, F. ग्रहीष्यति, P. F.
ग्रहीता, B. गृह्यात्, Âtm. ग्रहीषीष्ट ॥ Pt. गृहीतः, Ger. गृहीत्वा ॥ Pass. गृह्यते, Aor. अग्राहि,
Fut. ग्रहीष्यते or ग्राहिष्यते &c., Caus. ग्राहयति, Des. जिघृक्षति, Int. जरीगृह्यते, जाग्रादि
(not जाग्रदि).

II. Parasmaipada Verbs.

158. ज्या *jyā*, to grow weak.

This root takes Samprasâraṇa in the special tenses and before other weakening terminations.
(See No. 157.)

P. जिनाति, I. अजिनात्, O. जिनीयात्, I. जिनातु ॥ Pf. 1. जिज्यौ, 2. जिज्यिष or जिज्याष,
3. जिज्यौ, 4. जिज्यिव, I A. अज्यासीत्, F. ज्यास्यति, B. जीयात् ॥ Pt. जीनः (जीतः as
participle would be wrong, see Pân. viii. 2, 44; but it occurs in the sense
of old (Am. Kosha, ed. Loisel. p. 135), and in the Vedic Sanskrit; see Kuhn,
Beiträge, vol. vi. p. 104), Ger. जीत्वा, °ज्याय ॥ Caus. ज्यापयति, Des. जिज्यासति,
Int. जेजीयते.

159. ज्ञा *jñā*, to know.

This verb substitutes जा *jā* in the special tenses. (Pân. vii. 3, 79.)

P. जानाति, I. अजानात्, O. जानीयात्, I. जानातु ॥ Pf. जज्ञौ, I A. अज्ञासीत्, F. ज्ञास्यति,
P. F. ज्ञाता, B. ज्ञायात् or ज्ञेयात् ॥ Pt. ज्ञातः ॥ Pass. ज्ञायते, Aor. अज्ञायि, Caus. ज्ञापयति (ã),
(see § 462, II, 15), Aor. अजिज्ञपत्, Des. जिज्ञासते, Int. जाज्ञायते.

160. बन्ध् *bandh*, to bind.

P. बध्नाति, I. अबध्नात्, O. बध्नीयात्, I. बध्नातु ॥ Pf. 1. बबन्ध, 2. बबन्धिष or बबन्ध or
बबन्ध, I A. 1. अभान्सं, 2. अभान्सीः, 3. अभान्सीत्, 4. अभान्स्व, 5. अबान्दं, 6. अबान्दां, 7. अभान्स,
8. अबान्द, 9. अभान्सुः, F. भन्स्यति, P. F. बन्धा, B. बध्यात् ॥ Pt. बद्धः, Ger. बद्धा ॥ Pass.
बध्यते, Caus. बन्धयति, Aor. अबबन्धत्, Des. बिभन्सति, Int. बाबध्यते, बाबन्धि.

III. Âtmanepada Verbs.

161. वृ *vṛi*, to cherish, (वृङ्.)

P. वृणीते, I. अवृणीत, O. वृणीत, I. वृणीतां ॥ Pf. वव्रे, I A. अवरिष्ट or अवरीष्ट or अवृत,
F. वरिष्यते or वरीष्यते, P. F. वरिता or वरीता, B. वरिषीष्ट or वृषीष्ट ॥ Pt. वृतः ॥
Pass. व्रियते, Caus. वरयति (ã), Des. विवरिषते or विवरीषते, Int. वेव्रीयते, ववैर्ति &c.
Contracted forms of the Des. and Int., वुवूर्षति and वोवूर्षते.

Ad Class (Adâdi, II Class).

I. Parasmaipada Verbs.

162. अद् *ad*, to eat.

P. 1. अस्मि, 2. अस्ति, 3. अस्मि, 4. अद्ः, 5. अत्यः, 6. अन्नः, 7. अन्नः, 8. अत्य, 9. अदंति, I. 1. आदं, 2. आदः (Pân. VII. 3, 100)*, 3. आदत्, 4. आद्, 5. आन्नं, 6. आन्नां, 7. आन्न, 8. आन्न, 9. आदन्, O. अद्यात्, I. 1. अदानि, 2. अद्दि†, 3. अद्नु, 4. अदाव, 5. अन्नं, 6. अन्नां, 7. अदाम, 8. अन्न, 9. अदंतु ॥ Pf. 1. आद, 2. आदिय &c.; or substituting घस् ॥, 1. जघास (ã), 2. जघसिथ, 3. जघास, 4. जघिव, 5. जघयुः, 6. जघनुः, 7. जघिम, 8. जघ, 9. जघुः, II A. 1. अघसं, 2. अघसः, 3. अघसत्, F. अत्यति, P. F. अन्ना, B. अद्यात् ॥ Pt. जग्धः॥, Ger. जग्धा, °जग्ध (Pân. II. 4, 36) ॥ Pass. अद्यते, Caus. आदयति, Aor. आदिदत्, Des. जिघत्सति.

163. प्सा *psd*, to eat.

P. प्साति, I. 3. अप्सात्, 9. अप्सान् or अप्सुः (§ 322 †), O. प्सायात्, I. प्सातु ॥ Pf. पप्सौ, I A. अप्सासीत्, F. प्सास्यति, P. F. प्साता, B. प्सायात् or प्सेयात् ॥ Pass. प्सायते, Caus. प्सापयति, Des. पिप्सासति, Int. पाप्सायते.

164. मा *mā*, to measure.

P. माति, I. 3. अमात्, 9. अमान् or अमुः, O. मायात्, I. मातु ॥ Pf. ममौ, I A. अमासीत्, F. मास्यति, P. F. माता, B. मेयात् ॥ Pt. मितः, Ger. मित्वा, °माय ॥ Pass. मीयते, Aor. अमायि, Caus. मापयति, Aor. अमीमपत्, Des. मित्सति, Int. मेमीयते, मामाति or मामेति.

165. या *yā*, to go.

P. याति, I. 3. अयात्, 9. अयान् or अयुः, O. यायात्, I. यातु ॥ Pf. ययौ, I A. अयासीत्, F. यास्यति, P. F. याता, B. यायात् ॥ Pt. यातः ॥ Pass. याये, Caus. यापयति, Aor. अयीयपत्, Des. यियासति, Int. यायायते.

166. ख्या *khyā*, to proclaim.

P. ख्याति, I. अख्यात्, O. ख्यायात्, I. ख्यातु ॥ Pf. चख्यौ, II A. अख्यात्, F. ख्यास्यति, P. F. ख्याता, B. ख्यायात् or ख्येयात् ॥ Pt. ख्यातः ॥ Pass. ख्यायते, Aor. अख्यायि, Caus. ख्यापयति, Aor. अचिख्यपत्, Des. चिख्यासति, Int. चाख्यायते.

167. वञ् *vaś*, to desire.

This root takes Samprasâraṇa before the strong terminations of the special tenses, and in the weakening forms generally.

P. 1. वञ्मि, 2. वञ्मि (§ 125, 120), 3. वञ्मि, 4. उञ्मः, 5. उञ्मः, 6. उञ्मः, 7. उञ्मः, 8. उञ्म, 9. उञ्मंति, I. 1. अवञ्मं, 2. अवद्, 3. अवद्, 4. औञ्म, 5. औञ्मं, 6. औञ्मं, 7. औञ्म, 8. औञ्म, 9. औञ्मन्, O. उञ्म्यात्, I. 1. वञ्मानि, 2. उञ्मि, 3. वहु, 4. वञ्माव, 5. उञ्मं, 6. उञ्मं, 7. वञ्माम,

* अद् inserts अ before terminations consisting of one consonant.

† When हि is added immediately to the final consonant of a root, it is changed to धि (Pân. VI. 4, 101); § 321, note 1.

॥ In the tenses where अद् is deficient, घस् is used instead.

॥ This is formed from जघ्स् to eat, a reduplicated form of घस्. (Pân. II. 4, 36.)

8. उष्ट, 9. उशंतु ॥ Pf. 3. उवाश, 9. ऊशुः, I A. अवाशीत् (*ā*), F. वशिष्यति, P. F. वशिता, B. उश्यात् ॥ Pass. उश्यते, Caus. वाशयति, Des. विवशिषति, Int. वावश्यते, वावष्टि.

168. हन् *han*, to kill.

This verb drops its final न् *n* before the strong terminations of the special tenses, and in the weakening forms generally, if the terminations begin with any consonants except nasals or semivowels (Pân. VI. 4, 37). Before strong terminations beginning with vowels, हन् *han* becomes म् *ghn* (Pân. VII. 3, 54). In the aorist and benedictive वध् *vadh* is substituted. The desiderative, intensive, and the aorist passive are derived from घन् *ghan*, the causative from घत् *ghat*.

P. 1. हन्मि, 2. हंसि, 3. हन्ति, 4. हन्वः, 5. हयः, 6. हतः, 7. हन्मः, 8. हय, 9. मन्ति, I. 1. अहनं, 2. अहन्, 3. अहन्, 4. अहन्व, 5. अहतं, 6. अहतां, 7. अहन्म, 8. अहत, 9. अमन्, O. हन्यात्, I. 1. हनानि, 2. जहि (Pân. VI. 4, 36), 3. हंतु, 4. हनाव, 5. हतं, 6. हतां, 7. हनाम, 8. हत, 9. मंतु ॥ Pf. 1. जघान (*ā*), (Pân. VII. 3, 55), 2. जघनिथ or जघंथ, 3. जघान, 4. जघ्मि, 5. जघ्मथुः, 6. जघ्मतुः, 7. जघ्मि, 8. जघ्म, 9. जघ्मः, I A. अवधीत्, F. हनिष्यति, P. F. हंता, B. वध्यात् ॥ Pt. हतः, Ger. हत्वा, °हत्य (§ 449) ॥ Pass. हन्यते, Aor. अघानि or अवधि (§ 407), Caus. घातयति, Aor. अजीघतत्, Des. जिघांसति, Int. जंघन्यते or जेघ्नीयते (Pân. VII. 4, 30, vârt., he kills), जंघंति.

169. यु *yu*, to mix.

Verbs of this class ending in उ *u* take, in the special tenses, Vṛiddhi instead of Guṇa before weak terminations beginning with consonants. (Pân. VII. 3, 89.)

P. 1. यौमि, 2. यौषि, 3. यौति, 4. युवः, 5. युथः, 6. युतः, 7. युमः, 8. युथ, 9. युवंति, I. 1. अयवं, 2. अयौः, 3. अयौत्, 4. अयुव, 5. अयुतं, 6. अयुतां, 7. अयुम, 8. अयुत, 9. अयुवन्, O. युयात्, I. 1. यवानि, 2. युहि, 3. यौतु, 4. यवाव, 5. युतं, 6. युतां, 7. यवाम, 8. युतं, 9. युवंतु ॥ Pf. 3. युयाव, 9. युयुवुः, I A. अयावीत्, F. यविष्यति, P. F. यविता, B. यूयात् ॥ Pt. युतः ॥ Pass. यूयते, Aor. अयाधि, Caus. यावयति, Des. युयूषति or यियविषति, Int. योयूयते, योयोति.

170. रु *ru*, to shout.

The verbs तु *tu*, रु *ru*, स्तु *stu* may take ई *i* before all terminations of the special tenses beginning with consonants. (Pân. VII. 3, 95.)

P. 1. रौमि or रवीमि, 2. रौषि or रवीषि, 3. रौति or रवीति, 4. रुवः or रुवीवः, 5. रुथः or रुवीथः, 6. रूतः or रूवीतः, 7. रुमः or रुवीमः, 8. रुथ or रुवीथ, 9. रुवंति, I. 1. अरवं, 2. अरौः or अरवीः, 3. अरौत् or अरवीत्, 4. अरुव or अरुवीव, 5. अरुतं or अरुवीतं, 6. अरुतां or अरुवीतां, 7. अरुम or अरुवीम, 8. अरुत or अरुवीत, 9. अरुवन्, O. रुयात् or रुवीयात्, I. 1. र्वाणि, 2. रुहि or रुवीहि, 3. रौतु or रवीतु, 4. र्वाव, 5. रूतं or रूवीतं, 6. रूतां or रूवीतां, 7. र्वाम, 8. रूत or रूवीत, 9. रूवंतु ॥ Pf. 3. रूराव, 9. रूरुवुः, I A. अरावीत्, F. रविष्यति, P. F. रविता, B. रुयात् ॥ Pt. रूतः ॥ Pass. रूयते, Caus. रावयति, Des. रूरुषति, Int. रोरूयते.

Note—The Sârasvatî gives अरौषीत्, रोष्यति, and रोता; but see § 332, 4. It likewise extends the use of ई to नु to praise.

171. इ *i*, to go.

P. 1. एमि, 2. एषि, 3. एति, 4. इवः, 5. इथः, 6. इतः, 7. इमः, 8. इथ, 9. यंति, I. 1. आयं,



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मार्ष्टव्यः, मृज्यः or मार्ग्यः (Pân. III. 1, 113) ॥ Pass. मृज्यते, Aor. अमार्जि, Caus. मार्जयति, Des. मिमृक्षति or मिमार्जिषति, Int. मरीमृज्यते, मर्मोष्टि.

175. वच् *vach*, to speak.

P. 1. वच्मि, 2. वक्षि, 3. वक्ति, 4. वच्चः, 5. वक्थः, 6. वक्तः, 7. वच्मः, 8. वक्थ, 9. वदंति or ब्रुवंति*, I. 1. अवचं, 2. अवक्, 3. अवक्, 4. अवच्च, 5. अवक्तं, 6. अवक्तां, 7. अवच्म, 8. अवक्त, 9. अवदन्*, O. वच्यात्, I. 1. वचानि, 2. वग्धि, 3. वक्तु, 4. वचाव, 5. वक्तं, 6. वक्तां, 7. वचाम, 8. वक्त, 9. वदंतु* ॥ Pf. 3. उवाच, 9. ऊचुः, II A. अवोचत् (§ 366), F. वक्ष्यति, P. F. वक्ता, B. उच्यात् ॥ Pt. उक्तः ॥ Pass. उच्यते, Aor. अवाचि, Caus. वाचयति, Aor. अवीवचत्, Des. विवक्षति, Int. वावच्यते.

176. रुद् *rud*, to cry, (रुदिर्.)

The verbs रुद् *rud*, स्वप् *svap*, श्वास *śvas*, अन् *an*, जङ्क्ष *jaksh* take इ *i* before the terminations of the special tenses beginning with consonants, except य् *y* (Pân. VII. 2, 76). Before weak terminations consisting of one consonant, ई *ī* is inserted (Pân. VII. 3, 98); or, according to others, अ *a* (Pân. VII. 3, 99).

P. 1. रोदिमि, 2. रोदिषि, 3. रोदिति, 4. रुदिवः, 9. रुदंति, I. 1. अरोदं, 2. अरोदीः or अरोदंः, 3. अरोदीत् or अरोदत्, 4. अरुदिव, 9. अरुदन्, O. रुद्यां, I. 1. रोदानि, 2. रुदिहि, 3. रोदितु, 4. रोदाव, 5. रुदितं, 6. रुदितां, 7. रोदाम, 8. रुदित, 9. रुदंतु ॥ Pf. रुरोद, I A. अरोदीत् or अरुदत्, F. रोदिष्यति, P. F. रोदिता, B. रुद्यात् ॥ Pt. रुदितः ॥ Pass. रुद्यते, Aor. अरोदि, Caus. रोदयति, Aor. अरुरुदत्, Des. रुरुदिषति or रुरोदिषति, Int. रोरुद्यते.

177. जङ्क्ष *jaksh*, to eat, to laugh ॥

Seven verbs, जङ्क्ष *jaksh*, जागृ *jāgri*, to wake, दरिद्रा *daridrā*, to be poor, चकास् *chakās*, to shine, शास् *sās*, to rule, दीधी *dīdhī*, to shine, वेवी *vevī*, to obtain, are called अभ्यस्त *abhyasta* (reduplicated). They take अति *ati* and अतु *atu* in the 3rd pers. plur. present and imperative, and उः *uḥ* instead of अन् *an* in the 3rd pers. plur. imperfect (§ 321†).

P. 3. जक्षति, 9. जक्षति, I. अजक्षीत् or अजक्षत्, O. जक्ष्यात्, I. 3. अजक्षीत् or अजक्षत्, 9. अजक्षुः (§ 321†) ॥ Pf. जजक्ष, I A. अजक्षीत्, F. जक्षिष्यति.

178. जागृ *jāgri*, to wake. (Pân. VI. 1, 192, accent.)

P. 1. जागर्मि, 2. जागर्षि, 3. जागर्ति, 4. जागृवः, 5. जागृथः, 6. जागृतः, 7. जागृमः, 8. जागृथ, 9. जाग्रति, I. 1. अजागरं, 2. अजागः, 3. अजागः, 4. अजागृव, 5. अजागृतं, 6. अजागृतां, 7. अजागृम, 8. अजागृत, 9. अजागरुः, O. जागृयात्, I. 1. जागराणि, 2. जागृहि, 3. जागर्तु, 4. जागराव, 5. जागृतं, 6. जागृतां, 7. जागराम, 8. जागृत, 9. जागरतु ॥ Pf. 3. जजागार or जागरांचकार (Pân. III. 1, 38), 9. जजागरुः, I A. अजागरीत् (see preface, p. ix), F. जागरिष्यति, P. F. जागरिता, B. जागर्यात् ॥ Pt. जागरितः ॥ Pass. जागर्यते, Aor. अजागारि, Caus. जागरयति, Des. जिजागरिषति. No Intensive.

* The 3rd pers. plur. present of वच् does not occur (Siddh.-Kaum. vol. II. p. 120); according to others the whole plural is wanting; according to some no 3rd pers. plur. is formed from वच्.

॥ जङ्क्ष to eat, from यस्; जङ्क्ष to laugh, from हस्.

179. दरिद्रा *daridrā*, to be poor. (Pân. vi. 1, 192, accent.)

In दरिद्रा *daridrā* the final आ *ā* is replaced by इ *i* in the special tenses before strong terminations beginning with a consonant (Pân. vi. 4, 114). Before strong terminations beginning with vowels the आ *ā* is lost (Pân. vi. 4, 112).

P. 1. दरिद्रामि, 2. दरिद्रासि, 3. दरिद्राति, 4. दरिद्रिषः, 9. दरिद्रति, I. 3. अदरिद्रात्, 6. अदरिद्रितां, 9. अदरिद्रुः, O. दरिद्रियात्, I. 1. दरिद्राणि, 2. दरिद्रिहि, 3. दरिद्रातु, 4. दरिद्राव, 5. दरिद्रितं, 6. दरिद्रितां, 7. दरिद्राम, 8. दरिद्रित, 9. दरिद्रतु ॥ Pf. ददरिद्रौ or दरिद्रांचकार (Siddh.-Kaum. vol. 11. p. 125), I A. अदरिद्रौत् or अदरिद्रासीत् (Siddh.-Kaum. vol. 11. p. 126), F. दरिद्रिष्यति (Pân. vi. 4, 114, vârt.), P. F. दरिद्रिता (not दरिद्राता).

180. शास् *śās*, to command, (शासु.) (Pân. vi. 1, 188.)

शास् *śās* is changed to शिस् *śis* before weakening terminations beginning with consonants, and in the second aorist. (Pân. vi. 4, 34.)

P. 1. शास्मि, 2. शास्सि, 3. शास्ति, 4. शिष्वः, 9. शासति, I. 1. अशासं, 2. अशाः or अशात्, 3. अशात् (§ 132), 4. अशिष्व, 5. अशिष्टं, 6. अशिष्टां, 7. अशिष्व, 8. अशिष्ट, 9. अशासुः, O. शिष्यात्, I. 1. शासानि, 2. शाधि (§ 132), 3. शास्तु, 4. शासाव, 5. शिष्टं, 6. शिष्टां, 7. शासाम, 8. शिष्ट, 9. शासतु ॥ Pf. शशास, II A. अशिषत्, F. शासिष्यति, B. शिष्यात् ॥ Pt. शिष्टः ॥ Pass. शिष्यते, Caus. शासयति, Des. शिशासिषति, Int. शेशिष्यते.

II. Âtmanepada Verbs.

181. चक्ष् *chaksh*, to speak, (चक्षिङ्.)

P. 1. चक्षे, 2. चक्षे, 3. चष्टे, 4. चक्ष्वहे, 5. चक्षाये, 6. चक्षाते, 7. चक्ष्वहे, 8. चक्ष्दे, 9. चक्षते, I. 3. अचष्ट, 9. अचक्षत, O. चक्षीत, I. चष्टां ॥ Pf. चचक्षे.

The other forms are supplied from ख्या or कशा, the Red. Perf. optionally, (Pân. 11. 4, 54, 55): Pf. चख्यौ ॥ II A. अख्यत् or ँत, F. ख्यास्यति or ँते, B. ख्यायात् or ख्येयात्, or Âtm. ख्यासीष्ट.

182. ईज् *îś*, to rule.

The root ईज् *îś* takes इ *i* before the 2nd pers. sing. present and imperative (Pân. vii. 2, 77). ईङ् *id* and जन् *jan* do the same, and likewise insert इ *i* before the 2nd pers. plur. present, [imperfect,] and imperative (Pân. vii. 2, 78). The commentators, however, extend the latter rule to ईज् *îś*. See notes to Pân. vii. 2, 78.

P. 1. ईशे, 2. ईशिषे, 3. ईष्टे, 8. ईशिष्वे, I. 3. ऐष्ट, 8. ऐशिष्वं or ऐङ्ध्वं, O. ईशीत, I. 1. ईशे, 2. ईशिष्व, 3. ईष्टां, 8. ईशिष्वं or ईङ्ध्वं ॥ Pf. ईशांचक्रे, I A. ऐशिष्ट.

183. आस् *ās*, to sit.

P. आस्ते, I. आस्त, O. आसीत, I. आस्तां ॥ Pf. आसांचक्रे (part. आसीनः, Pân. vii. 2, 83), I A. आसिष्ट, F. आसिष्यते.

184. सू *śū*, to bear, (सूङ्.)

P. सूते, I. असूत, O. सुवीत, I. 1. सुवै (Pân. vii. 3, 88), 2. सूष्व, 3. सूतां, 4. सुवावहे, 5. सुवायां, 6. सुवातां, 7. सुवामहै, 8. सूध्वं, 9. सुवतां ॥ Pf. सुषुवे, I A. असविष्ट or असोष्ट

(§ 337, I. 1), F. सविष्यते or सोष्यते, B. सविषीष्ट or सोषीष्ट ॥ Pt. सूनः (Pân. VIII. 2, 45) ॥ Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूषवत्, Des. सुसूषते (Pân. VIII. 3, 61), Int. सोषूयते.

185. शी *śī*, to lie down, to sleep, (शीङ्.)

The verb शी *śī* takes Guṇa in the special tenses (Pân. VII. 4, 21), and inserts र in the 3rd pers. plur. present, imperfect, and imperative.

P. 1. शये, 2. शेपे, 3. शेते, 4. शेवहे, 5. शयाये, 6. शयाते, 7. शेमहे, 8. शेध्वे, 9. शेरते (Pân. VII. 1, 6), I. 1. अशयि, 2. अशेयाः, 3. अशेत, 4. अशेवहि, 5. अशयायां, 6. अशयातां, 7. अशेमहि, 8. अशेध्वं, 9. अशेरत, O. शयीत, I. 1. शयै, 2. शेष्वा, 3. शेतां, 4. शयावहै, 5. शयायां, 6. शयातां, 7. शयामहै, 8. शेध्वं, 9. शेरतां ॥ Pf. शिश्ये, I A. अशयिष्ट, F. शयिष्यते, B. शयीत ॥ Pt. शयितः ॥ Pass. शय्यते (Pân. VII. 4, 22), Aor. अशयि, Caus. शाययति, Des. शिशयिषते, Int. शाशय्यते, शेशेति.

186. इ *i*, to go, (इङ्.) (Pân. VI. 1, 186, accent.)

This verb is always used with अधि *adhi*, in the sense of reading. (Siddh.-Kaum. vol. II. p. 118.)

P. अधीते, I. 3. अध्येत, 6. अध्येयातां (Sâr. II. 5, 8), 9. अध्येयत, O. अधीयीत, I. 1. अध्ययै, 2. अधीष्वा, 3. अधीतां, 4. अध्ययावहै, 5. अधीयायां, 6. अधीयातां, 7. अध्ययामहै, 8. अधीध्वं, 9. अधीयतां ॥ Pf. अधिजगे (Pân. II. 4, 49), I A. 3. अध्येष्ट, 6. अध्येष्टातां, 9. अध्येष्टत, or 3. अध्यगीष्ट (Siddh.-Kaum. vol. II. p. 119), 6. अध्यगीष्टातां, 9. अध्यगीष्टत, F. अध्येष्टते, Cond. अध्येष्टत or अध्यगीष्टत, P. F. अध्येता, B. अध्येष्टीष्ट ॥ Pt. अधीतः ॥ Pass. अधीयते, Aor. अध्यगायि or अध्यायि, Caus. अध्यापयति, Aor. अध्यापिपत् or अध्यजीगपत्, Des. अधीषिषति or अधिजिगांसते.

III. Parasmaipada and Âtmanepada Verbs.

187. द्विष् *dvish*, to hate.

P. 1. द्वेष्मि, 2. द्वेक्षि, 3. द्वेष्टि, 4. द्विष्वः, 9. द्विषन्ति, I. 1. अद्वेषं, 2. अद्वेद्, 3. अद्वेद्, 4. अद्विष्व, 9. अद्विषन् or अद्विषुः (§ 321†), O. द्विष्यात्, I. 1. द्वेषाणि, 2. द्विड्, 3. द्वेष्टु, 4. द्वेषाव, 5. द्विष्टं, 6. द्विष्टां, 7. द्वेषाम, 8. द्विष्ट, 9. द्विषन्तु ॥ Pf. दिद्वेष, I A. अद्विषत्, F. द्वेष्ट्यति, P. F. द्वेष्टा, B. द्विष्यात्, Âtm. द्विषीष्ट ॥ Pt. द्विष्टः ॥ Pass. द्विष्यते, Aor. अद्वेष्टि, Caus. द्वेषयति, Aor. अदिद्विषत्, Des. दिद्विष्यति, Int. देद्विष्यते, देद्वेष्टि.

188. दुह् *duh*, to milk.

P. 1. दोग्मि, 2. दोग्मि, 3. दोग्मि, 4. दुह्मः, 5. दुग्मः, 6. दुग्मः, 7. दुग्मः, 8. दुग्म, 9. दुहन्ति, I. 1. अदोहं, 2. अधोक्, 3. अधोक्, 4. अदुह, O. दुह्यात्, I. 1. दोहानि, 2. दुग्मि, 3. दोग्मु, 4. दोहाव, 5. दुग्मं, 6. दुग्मां, 7. दोहाम, 8. दुग्म, 9. दुहन्तु ॥ Pf. दुदोह, I A. अधुक्षत् &c. (see § 362), F. धोक्ष्यति.

189. स्तु *stu*, to praise, (ष्टुञ्.)

P. 1. स्तौमि or स्तवीमि (see No. 170), 2. स्तौषि or स्तवीषि, 3. स्तौति or स्तवीति, 4. स्तुवः or स्तुवीवः, 9. स्तुवंति, I. 1. अस्तवं, 2. अस्तौः or अस्तवीः, 3. अस्तौत् or अस्तवीत्, 4. अस्तुव or अस्तुवीव, 9. अस्तुवन्, O. स्तुयात्, Âtm. स्तुवीत, I. 1. स्तवानि, 2. स्तुहि or स्तुवीहि, 9. स्तौतु



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194. ह्री *hrî*, to be ashamed. (Pân. VI. 1, 192, accent.)

P. 3. जिह्रेति, 6. जिह्रीतः, 9. जिह्रियति (§ 110), I. अजिह्रेत्, O. जिह्रीयात्, I. जिह्रेतु ॥ Pf. 3. जिह्राय, 6. जिह्रियतुः, 9. जिह्रियुः or जिह्रयांचकार, I A. अह्रैषीत्, F. ह्रेष्यति, P. F. हेता, B. ह्रीयात् ॥ Pt. ह्रीणः or ह्रीतः (Pân. VIII. 2, 56) ॥ Pass. ह्रीयते, Caus. ह्रेषयति, Aor. अजिह्रिषत्, Des. जिह्रीषति, Int. जेह्रीयते.

195. पृ *prî*, to fill, to guard.

This verb, and others in which final च्च *ri* is preceded by a labial, changes the vowel into उर् *ur*, except where the vowel requires Guṇa or Vṛiddhi. (Pân. VII. 1, 102.)

P. 1. पिपर्मि, 2. पिपर्वि, 3. पिपर्ति, 4. पिपूर्वः, 5. पिपूर्यः, 6. पिपूर्तः, 7. पिपूर्मः, 8. पिपूर्य, 9. पिपुरति, I. 1. अपिपरं, 2. अपिपः (or अपिपरः, Sâr.), 3. अपिपः (or अपिपरत्), 4. अपिपूर्व, 5. अपिपूर्त, 6. अपिपूर्ता, 7. अपिपूर्म, 8. अपिपूर्त, 9. अपिपरुः, O. पिपूर्यात्, I. 1. पिपराणि, 2. पिपूहि, 3. पिपर्तु, 4. पिपराव, 5. पिपूर्त, 6. पिपूर्ता, 7. पिपराम, 8. पिपूर्त, 9. पिपुरतु ॥ Pf. 1. पपार (अँ), 2. पपरिथ, 3. पपार, 4. पपरिव, 5. पपरथुः or पप्रथुः, 6. पपरतुः or पप्रतुः, 7. पपरिम, 8. पपर, 9. पपरुः or पप्रुः (Pân. VII. 4, 11, 12), I A. अपारोत्, F. परिष्यति (i), P. F. परिता or परीता, B. पूर्यात् ॥ Pt. पूतः (Pân. VIII. 2, 57), पूर्यः, and पूरितः are referred to पूर् (§ 442, 7), Ger. पूत्वा, °पूर्य ॥ Pass. पूर्यते, Caus. पारयति, Aor. अपोपरत्, Des. पुपूर्षति or पिपरिषति (i), Int. पोपूर्यते, पापर्ति.

Several optional forms are derived from another root पृ, with short च्च. Thus, P. 3. पिपर्ति, 6. पिपृतः, 9. पिप्रति, I. 3. अपिपः, 6. अपिपृतां, 9. अपिपरुः, O. पिपृयात् ॥ I A. अपार्षीत्, B. प्रियात् ॥ Pass. प्रियते (§ 390), Int. पेप्रीयते (§ 481).

196. हा *hā*, to leave, (ओहाक्.)

Reduplicated verbs ending in आ *ā* (except the घृ *ghu* verbs, see § 392 *) substitute ई *i* for आ *ā* before strong terminations beginning with consonants (Pân. VI. 4, 113). The verb हा *hā*, however, may also substitute इ *i* (Pân. VI. 4, 116).

P. 1. जहामि, 2. जहासि, 3. जहाति, 4. जहीवः (i), 5. जहीथः (i), 6. जहीतः (i), 7. जहीमः (i), 8. जहीत (i), 9. जहति, I. 1. अजहां, 2. अजहाः, 3. अजहात्, 4. अजहीव (i), 9. अजहुः, O. जह्यात् (Pân. VI. 4, 118), I. 1. जहानि, 2. जहीहि (i) or जहाहि (Pân. VI. 4, 117), 3. जहातु, 4. जहाव, 5. जहीतं (i), 6. जहीतां (i), 7. जहाम, 8. जहीत (i), 9. जहतु ॥ Pf. 1. जहौ, 2. जहिथ or जहाथ, 3. जहौ, 4. जहिव, 5. जहथुः, 6. जहतुः, 7. जहिम, 8. जह, 9. जहुः, I A. अहासीत्, F. हास्यति, P. F. हाता, B. हेयात् ॥ Pt. हीनः, Ger. हित्वा (Pân. VII. 4, 43), °हाय ॥ Pass. हीयते, Caus. हापयति, Aor. अजोहपत्, Des. जिहासति, Int. जेहीयते.

197. च्च *ri*, to go.

P. 3. इयर्ति, 6. इयृतः, 9. इयति, I. 3. ऐयः (or ऐयरत्), 6. ऐयृतां, 9. ऐयरुः, O. इयृयात्, I. 1. इयराणि, 2. इयृहि, 3. इयर्तु, 4. इयराव, 5. इयृतं, 6. इयृतां, 7. इयराम, 8. इयृत, 9. इयतु ॥ Pf. 1. आर, 2. आरिथ, I A. आरत्, 9. आरन् (§ 364), F. अरिष्यति, P. F. अर्ता, B. अर्यात्.

II. Âtmanepada Verbs.

198. मा *mā*, to measure, (माङ्.)

P. 1. मिमे, 2. मिमीषे, 3. मिमीते, 4. मिमीवहे, 5. मिमाथे, 6. मिमाते, 7. मिमीमहे, 8. मिमीध्वे,

9. मिमते, I. 1. अमिमि, 2. अमिमीयाः, 3. अमिमीत, 4. अमिमीवहि, 5. अमिमायां, 6. अमिमातां, 7. अमिमीमहि, 8. अमिमीध्वं, 9. अमिमत, O. मिमीत, I. 1. मिमै, 2. मिमीष्व, 3. मिमीतां, 4. मिमावहै, 5. मिमायां, 6. मिमातां, 7. मिमामहै, 8. मिमीध्वं, 9. मिमतां ॥ Pf. 1. ममे, 2. ममिषे, 3. ममे, 4. ममिवहे, 5. ममाये, 6. ममाते, 7. ममिमहे, 8. ममिध्वे, 9. ममिरे, I A. 1. अमासि, 2. अमास्याः, 3. अमास्त, 4. अमास्वहि, 5. अमासायां, 6. अमासातां, 7. अमास्तहि, 8. अमाध्वं, 9. अमासत, F. मास्यते, P. F. माता, B. मासीष्ट ॥ Pt. मितः, Ger. मित्वा, °माय (not मीय, Pân. vi. 4, 69) ॥ Pass. मीयते, Aor. अमायि, Caus. मापयति, Des. मित्सते, Int. मेमीयते.

III. Parasmaipada and Âtmanepada Verbs.

199. भृ *bhri*, to carry, (डुभृञ्.)

P. 1. विभर्मि, 2. विभर्षि, 3. विभर्ति, 4. विभृवः, 5. विभृयः, 6. विभृतः, 7. विभृमः, 8. विभृय, 9. विभ्रति, Âtm. 1. विभ्रे, 2. विभृषे, 3. विभृते, I. 3. अविभः, 6. अविभृतां, 9. अविभरुः, Âtm. 3. अविभृत, 6. अविभ्रातां, 9. अविभ्रत, O. विभृयात्, Âtm. विभ्रीत, I. 1. विभराणि, 2. विभृहि, 3. विभर्तु ॥ Pf. 1. बभार (अँ), 2. बभर्षे, 3. बभार, 4. विभृव (॥ 334; Pân. vii. 2, 13) or विभरांचकार, I A. अभाषीत्, Âtm. अभृत, F. भरिष्यति, P. F. भर्ता, B. धियात्, Âtm. भृषीष्ट ॥ Pt. भृतः ॥ Pass. ध्रियते, Caus. भारयति, Des. बुभूर्षति, or विभरिषति, if it follows the Bhû class (Pân. vii. 2, 49), Int. वेधीयते, बर्भर्ति.

200. दा *dā*, to give, (डुदाञ्.)

The घु *ghu* verbs (§ 392 *) drop आ *ā* before strong terminations, when other reduplicated verbs (see No. 196) change आ *ā* to ई *ī*. (Pân. vi. 4, 112, 113.)

P. 1. ददामि, 2. ददासि, 3. ददाति, 4. दद्वः, 5. दद्व्यः, 6. दद्वः, 7. दद्वः, 8. दद्व्य, 9. ददति, Âtm. 1. ददे, 2. दत्से, 3. दत्ते, 4. दद्वहे, 5. ददाये, 6. ददाते, 7. दद्वहे, 8. दद्वे, 9. ददते, I. 1. अददां, 2. अददाः, 3. अददात्, 4. अदद्व, 5. अदद्वं, 6. अदद्वं, 7. अदद्व, 8. अदद्व, 9. अदद्वुः, Âtm. 1. अददि, 2. अदद्व्याः, 3. अदद्व, 4. अदद्वहि, 5. अददायां, 6. अददातां, 7. अदद्वहि, 8. अदद्वं, 9. अदद्वत, O. दद्यात्, Âtm. ददीत, I. 1. ददानि, 2. देहि (Pân. vi. 4, 119), 3. ददातु, 4. ददाव, 5. दद्वं, 6. दद्वं, 7. ददाम, 8. दद्व, 9. ददतु, Âtm. 1. दद्वै, 2. दद्वस्व, 3. दद्वं, 4. ददावहै, 5. ददायां, 6. ददातां, 7. ददामहै, 8. दद्वं, 9. ददतां ॥ Pf. 1. दद्वै, 2. दद्विष or ददाय, 3. दद्वै, 4. दद्विष, 5. दद्व्युः, 6. दद्वुः, 7. दद्विष, 8. दद्व, 9. दद्वुः, Âtm. 1. ददे, 2. दद्विषे, 3. ददे, 4. दद्विवहे, 5. ददाये, 6. ददाते, 7. दद्विमहे, 8. दद्विध्वे, 9. दद्विरे, II A. 1. अदां, 9. अद्वुः, Âtm. अद्विषि (see p. 184), F. दास्यति, °ते, P. F. दाता, B. देयात्, Âtm. दासीष्ट ॥ Pt. दद्वः (॥ 436), Ger. दद्व्वा, °दाय ॥ Pass. दीयते, Aor. अदायि, Caus. दापयति, Aor. अदीदपत्, Des. दित्सति, Int. देदीयते, दादाति.

201. धा *dhā*, to place, (डुधाञ्.)

This verb is conjugated like दा. It should be remembered, however, that the aspiration of the final ध्, if lost, must be thrown forward on the initial द्; hence 2nd pers. dual Pres. धत्थः &c. (॥ 118, note). The Pt. is हितः, Ger. हित्वा, °धाय.

202. निज् *nij*, to cleanse, (णिजिर्.)

The verbs निज् *nij*, विज् *vij*, to separate, and विष् *vish*, to embrace, take Guṇa in their reduplicative syllable. (Pân. VII. 4, 75.)

Reduplicated verbs (*abhyasta*, § 321†) having a short medial vowel do not take Guṇa before weak terminations beginning with vowels in the special tenses. (Pân. VII. 3, 87.)

P. 1. नेनेज्मि, 2. नेनेक्षि, 3. नेनेक्ति, 9. नेनिजति, I. 1. अनेनिजं, 2. अनेनेक्, 3. अनेनेक्, 7. अनेनिज्म, 9. अनेनिजुः, O. नेनिज्यात्, I. 1. नेनिजानि, 2. नेनिग्धि, 3. नेनेक्कु ॥ Pf. निनेज, I A. अनैक्षीत् or II A. अनिजत्, F. नेक्ष्यति, P. F. नेक्ता, B. निज्यात्, Âtm. निक्षीष्ट ॥ Caus. नेजयति, Aor. अनीनिजत्, Des. निनिक्षति, Int. नेनिज्यते, नेनेक्ति.

Rudh Class (Rudhâdi, VII Class).

I. Parasmaipada and Âtmanepada Verbs.

203. रुध् *rudh*, to shut out, (रुधिर्.)

P. रुणद्धि, I. अरुणत्, O. रुंध्यात्, I. रुणद्धु ॥ Pf. 1. रुरोध, 2. रुरोधिथ, 3. रुरोध, 7. रुरुधिम, 9. रुरुधुः, I A. अरौत्सीत् or II A. अरुधत्, Âtm. अरुड, F. रोत्स्यति, P. F. रोड्वा, B. रुध्यात्, Âtm. रुत्सीष्ट ॥ Pt. रुडः, Ger. रुड्वा, °रुध्य ॥ Pass. रुध्यते, Aor. अरोधि, Caus. रोधयति, Des. रुरुत्सति, Int. रोरुध्यते, रोरोद्धि.

II. Parasmaipada Verbs.

204. शिष् *śish*, to distinguish, (शिषु.)

P. 1. शिनष्मि, 2. शिनक्षि, 3. शिनष्टि, 4. शिंष्वः, 5. शिंष्टः, 6. शिंष्टः, 7. शिंष्मः, 8. शिंष्ट, 9. शिंषन्ति, I. 1. अशिनषं, 2. अशिनट्, 3. अशिनट्, 4. अशिंष्व, 5. अशिंष्टं, 6. अशिंष्टां, 7. अशिंष्म, 8. अशिंष्ट, 9. अशिंषन्, O. शिंष्यात्, I. 1. शिनषाणि, 2. शिंष्टु (or शिंढि), 3. शिनष्टु ॥ Pf. शिशेष, II A. अशिषत्, F. शेक्ष्यति, P. F. शेष्टा, B. शिष्यात् ॥ Pt. शिष्टः ॥ Pass. शिष्यते, Caus. शेषयति, Des. शिशिष्यति, Int. शेशिष्यते, शेशेष्टि.

205. हिंस् *hims*, to strike, (हिसि.)

P. हिनस्ति, I. 1. अहिनसं, 2. अहिनः or अहिनत्, 3. अहिनत् (§ 132), 4. अहिंस्व, 5. अहिंस्तं, 6. अहिंस्तां, 7. अहिंस्म, 8. अहिंस्त, 9. अहिंसन्, O. हिंस्यात्, I. 1. हिनसानि, 2. हिंधि, 3. हिनस्तु ॥ Pf. जिहिंस, I A. अहिंसीत्, F. हिंसिष्यति, P. F. हिंसिता, B. हिंस्यात् ॥ Pt. हिंसितः ॥ Pass. हिंस्यते, Caus. हिंसयति, Aor. अजिहिंसत्, Des. जिहिंसिषति, Int. जेहिंस्यते, जेहिंस्ति.

206. भञ्ज् *bhañj*, to break, (भञ्जो.)

P. भनक्ति, I. अभनक्, O. भञ्यात्, I. भनक्तु ॥ Pf. बभञ्ज, I A. अभञ्क्षीत्, F. भंक्ष्यति, P. F. भंक्ता, B. भञ्यात् ॥ Pt. भग्नः ॥ Pass. भज्यते, Aor. अभञ्जि or अभञ्जि (§ 407), Caus. भञ्जयति, Des. बिभंक्षति, Int. बंभज्यते, बंभंक्ति.

207. अञ्ज् *añj*, to anoint, (अञ्जू.)

P. अनक्ति, I. आनक्, O. अञ्यात्, I. अनक्तु ॥ Pf. आनंज, I A. आञ्जीत्, F. अञ्जिष्यति or अंक्ष्यति, B. अञ्यात् ॥ Pt. अक्तः, Ger. अञ्जित्वा or अंक्ता or अक्ता (Pân. VI. 4, 32; § 438), °अज्य ॥ Pass. अज्यते, Aor. आञ्जि, Caus. अञ्जयति, Aor. आञ्जिजत्, Des. अञ्जिजिषति.



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A P P E N D I X II.

On the Accent in Sanskrit.

§ 1. Although in Sanskrit the accent is marked in works belonging to the Vedic period only, yet its importance as giving a clue to many difficult points of grammar is now so generally acknowledged that even an elementary grammar would seem imperfect without at least the general outlines of the system of Sanskrit accentuation. I determined therefore in this new edition of my grammar to mark the accent in all cases where it seemed to be practically useful, but in order not to perplex the beginner with the marks of accent, I have added them in the transliterated words only, so that a student may still learn his grammar and his paradigms in Devanâgarî, unconcerned about the accents, until the accents themselves attract his notice, and enable him at a glance to see cause and effect in grammatical operations which otherwise would remain unintelligible. Thus if we look at *tráyaḥ*, tres, but *tribhíḥ*, tribus, and *ṭṛitíya*, tertius; at *émi*, I go, but *imáḥ*, we go; at *bódhāmi*, I know, but *tudámi*, I strike; at *váktum*, to speak, but *uktáḥ*, spoken, we see at once how the position of the accent, either on the radical syllable or on the termination, influences the strengthening or weakening of the base, and how this strengthening and weakening rested originally on a rational and intelligible principle.

§ 2. The accent is called in Sanskrit *Svara*, i. e. tone, and according to the description of native grammarians there can be no doubt that it was really musical. It meant the actual rising and falling of the voice, produced by the tension, the relaxation, and the wide-opening of the vocal chords; it was a musical modulation peculiar to each word, and it corresponded to what we call the singing or the *cantilena* of the speaker, which, though in modern languages most perceptible in whole sentences, may also be clearly perceived in the utterance of single words.



Whatever the accent became in later times, its very name of *prosodia*, *accentus*, i. e. by-song, shows that in Greek and Latin, too, it was originally musical, that *tonos* meant pitch, *oxys*, high pitch, *barys*, low pitch, and that *perispómenos*, drawn round, did not refer originally to the sign of the circumflex, but to the voice being drawn up and down in pronouncing a circumflexed syllable.

§ 3. For grammatical purposes we have to distinguish in Sanskrit two accents only, the *udátta* and the *svarita*. The *udátta* is pronounced by raising the voice, the *svarita* by a combined raising and falling of the voice. All vowels which have neither of these accents are called *anudátta*, i. e. without *udátta*, though they might with equal justice be called *asvarita*, without the *svarita*. The *anudátta*, immediately preceding an *udátta* or *svarita* vowel, is sometimes called *anudáttatara* or *sannatara**. (Pân. I. 2, 29-31.)

* Bopp, following Professor Roth (Nir. p. LVIII), calls this accent *sannatatarā*, as if from *sannata*, depressed; it is, however, derived from *sanna*, the participle of *sad*, to sink.

In transliterated words I mark the *udátta* by the acute, the original *svarita* by the circumflex.

Every syllable without either the mark of *udátta* or *svarita* has to be considered as grammatically unaccented; and an unaccented syllable before an *udátta* or original *svarita*, as phonetically *anudáttatara*. If the *anudátta* must be marked in transliterated words, it can be marked by the *gravis*. Thus in *té àvardhanta*, they grew, *té* has the *udátta*, *à* the *anudátta*. If the two words coalesce into *te'vardhanta*, then *e* takes the *svarita*, *tē'vardhanta*. Similarly, *sruchí+iva* become *sruchīva*; *trí+àmbakam* become *tryāmbakam*.

§ 4. In Sanskrit the accents are indicated in the following way:

The *udátta* is never indicated at all, but only the *svarita*, (whether original or dependent,) and the *anudáttatara* (*sannatara*), i. e. the *anudátta* immediately preceding an *udátta* or *svarita* syllable. The sign of the *svarita* is $\overset{\circ}{\text{—}}$, that of the *anudáttatara* is — .

Whenever we find a syllable marked by — , the sign of the *anudáttatara*, we know that the next syllable, if left without any mark, is *udátta*; if marked by $\overset{\circ}{\text{—}}$, it is *svarita*.

Hence अग्निः is *agníh*, कन्या is *kanyā*.

A monosyllabic word, if *udátta*, has no mark at all. Ex. यः *yáh*, नु *nú*.

A monosyllabic word, if *anudátta*, is marked by — . Ex. वः *vah*, नः *nah*.

A monosyllabic word, if *svarita*, is marked by $\overset{\circ}{\text{—}}$. Ex. स्वः *svāh*.

§ 5. As a general rule every word has but one syllable either *udátta* or *svarita*, the rest of the syllables being *anudátta*. Any syllable may have the accent. But if an *udátta* syllable is followed by an *anudátta* syllable, its *anudátta* is changed into what is called the dependent *svarita*. Ex. अग्निना *agnínā*. Here अग् *ag*, originally *anudátta*, is pronounced and marked as *anudáttatara*; नि *ni* is *udátta*, and is therefore without any mark; ना *nā*, originally *anudátta*, becomes *svarita*, and is marked accordingly. In transliteration this dependent *svarita* need not be marked, nor the *anudáttatara*. Both may be treated as *anudátta*, i. e. without grammatical accent, while their exact pronunciation in Sanskrit, to be described hereafter, is of importance to Vedic scholars only.

§ 6. If a word standing by itself or at the head of a sentence begins with several *anudátta* syllables, they have all to be marked by the sign of *anudáttatara*. Ex. आप्नुवानः *āpnuvānah*; हृदय्या *hṛidayyāyā*.

§ 7. By observing these simple rules, no doubt can remain as to the grammatical accent of any word in Sanskrit. The following is a list of the principal classes of accented words in Sanskrit:

1. A word consisting of one syllable which has the *udátta*, is called *udátta*. Ex. यः *yáh*, नु *nú*, कं *kám*.
2. A word which has the *udátta* on the last syllable, is called *antodátta*. Ex. अग्निः *agníh*, जनिता *janitā*.
3. A word which has the *udátta* on the first syllable, is called *ādyudátta*. Ex. इंद्रः *indrah*, होता *hótā*.
4. A word which has the *udátta* on the middle syllable, is called *madhyodátta*. Ex. अग्निना *agnínā*, अग्निभिः *agníbhīh*.
5. A word consisting of one syllable which has the original *svarita*, is called *svarita*. Ex. क्वः *kvā*, स्वः *svāh*.
6. A word which has the original *svarita* on the last syllable, is called *antasvarita*. Ex. कन्या *kanyā*.

7. A word which has the original *svarita* on the middle syllable, is called *madhyasvarita*.

Ex. हृदय्या *hṛdayyāyā*.

8. A word which has the original *svarita* on the first syllable, is called *ādisvarita*.

Ex. स्वर्णरे *svārṇare*.

9. A word without *udātta* or *svarita*, is called *sarvānudātta*. Ex. वः *vaḥ*, नः *naḥ*.

10. A word with two *udātta* syllables, is called *dvirudātta*; बृहस्पतिः *brīhaspātīḥ*. Here the first syllable is *udātta*, and is therefore not marked at all. The second syllable is *anudātta*, and according to rule would become *svarita*. But as the next syllable is *udātta* again, the *anudātta* becomes *anudāttatara*, and is marked accordingly. The third syllable is *udātta*, and the last, originally *anudātta*, becomes *svarita*.

In मित्रावरुणौ *mitrāvāruṇau*, the first syllable is *anudātta*, but becomes *anudāttatara*, because an *udātta* follows. The second syllable is *udātta*, so is the third, and hence neither of them has any mark. The fourth syllable, being *anudātta*, becomes *svarita*, because it follows an *udātta*. The last syllable is *anudātta* and, as nothing follows, is left without a mark.

11. A word with three *udātta* syllables, is called *trirudātta*; इंद्राबृहस्पती *īndrābrīhaspātī*.

§ 8. If words come together in a sentence, the same rules apply to them as to single words. Thus if a word ending in *udātta* is followed by a word beginning with an *anudātta* syllable, the *anudātta* syllable is pronounced as *svarita*. Thus यः + च, i. e. *yāḥ + chā*, become यश्च *yāśchā*, where the mark of the dependent *svarita* on च *cha* shows that य *ya* has the *udātta*.

If a word ending in an *anudātta* is followed by a word beginning with an *udātta* or *svarita*, the *anudātta* becomes *anudāttatara*. Ex. अजनयत् *ājanayat* + तं *tām* become अजनयत्तं *ājanayat tām*.

If a word ending in a *svarita*, which replaces an original *anudātta*, is followed by another word having the *udātta* on the first syllable, the general rule requires the *svarita*, being originally an *anudātta*, to become *anudāttatara*, so that we have to write यश्च तत् *yāś cha tát*. Here we see that यः *yāḥ* has the *udātta*, because otherwise, at the beginning of a sentence, it would have to be marked with *anudāttatara*. As च *cha* has the *anudāttatara*, we see that it was originally *anudātta*, and became *anudāttatara*, because the next syllable तत् *tát* has the *udātta*, which need not be marked.

If instead of तत् *tát*, which has the *udātta*, we put ह्यः *hyāḥ*, which has the *svarita*, we should have to write यश्च ह्यः *yāś cha hyāḥ*, the sign of the *svarita* on ह्यः *hyāḥ* showing first, that ह्यः *hyaḥ* cannot be *udātta*, for in that case it would have no mark, and would require *svarita* on the next following syllable; and secondly, that it cannot be *anudātta*, for in that case it could not be preceded by an *anudāttatara*.

If an original *svarita* follows after a final *udātta*, it retains the sign of the *svarita*, but it is then impossible to say whether that sign marks the original or the dependent *svarita*. Ex. आत्मा क्व *ātmā + kvā* (Rv. I. 164, 4). Only, if an *udātta* followed after क्व *kvā*, its *svarita* would remain (see § 9), while the dependent *svarita* would become *anudāttatara*.

If a word such as अरुणयुग्भिः *aruṇayúgbhiḥ*, having the *udātta* on *yúg*, stands by itself, it must have the *anudāttatara* sign, not only under ण *ṇa*, which immediately precedes the *udātta* syllable, but likewise under अ *a* and रु *ru*. But if preceded by अग्निः *agnīḥ*, which has *udātta* on the last, the first syllable takes the *svarita*, the second requires no mark at all, and the third keeps its *anudāttatara* mark; अग्निररुणयुग्भिः *agnír aruṇayúgbhiḥ*.



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nvīndra. एव + हि + अस्य = एवा हस्य *evá + hí + asya = evá hyāsyā* (Rv. 1. 8, 8).

Also, नदी *nadí*, plur. नद्यः *nadyāḥ*, but gen. sing. नद्याः *nadyāḥ*, because in the former the termination is originally *anudatta*, in the latter *udatta*.

c. If an *udatta* *e* or *o* coalesces with an (elided) *anudatta* *a*, it takes *svarita* (Prât. 188).

Ex. ते + अवर्धत = तेऽवर्धत *té + avardhanta = tē 'vardhanta*.

According to Māṇḍūkya all *udatta* vowels coalescing with another *anudatta* vowel, become *svarita*. This is also the case in certain Brāhmaṇas; see Kielhorn, Bhāshika-sūtra, I. 5.

The accents produced by the coalescence of vowels have the following technical names, taken from the name of the Sandhi that gave rise to them :

1. *Praśliṣṭa*, the accent of two vowels united into one (*samāveśa*, *ekībhāva*).
2. *Abhinihita*, the accent of two vowels of which the second is the elided *a*.
3. *Kshaipra*, the accent of two vowels of which the first has been changed into a semivowel.
4. *Tairovyañjana*, the *svarita*, replacing an *anudatta*, if separated by consonants from the preceding *udatta*. Ex. अग्निमीळे *agnīm īle*.
5. *Vaivṛitta* (or *pādavṛitta*), the *svarita*, replacing an *anudatta*, if separated by an hiatus from the preceding *udatta* (Prât. 204). Ex. य इन्द्र *yá indra* *.
6. *Játya*, the *svarita* in the body of a word, also called *nitya*, inherent. It is always preceded by either *y* or *v*, and points to a period in the history of Sanskrit in which these semivowels retained something of their vowel nature. It may, in fact, be treated as medial *kshaipra*; and it is important that where the peculiar pronunciation of the different *svaritas* is described, that of the *játya* and the *kshaipra* is said to be identical (Vâj. Prât. 1. 125).

§ 11. By applying these rules we can with perfect certainty discover which syllable in each word has the grammatical accent, whether *udatta* or *svarita*. Unfortunately many words lose their accent in a sentence, particularly the verb which, in a direct sentence, is considered as a mere enclitic of the noun to which it belongs. Only in relative and conditional sentences, or when a verb begins a sentence, and under some other restrictions which are fully described by native grammarians, does the verb retain its independent accent. Vocatives also lose their accent, except at the beginning of a sentence, when they have the accent on the first syllable†. With these exceptions, however, every student, by following the rules here given, will be able to determine what is the real grammatical accent of any

* Besides the *tairovyañjana* and the *vaivṛitta*, which we should call the dependent *svarita*, other subdivisions are mentioned by some authorities. Thus if compound words are divided (in the Padapâṭha) by the *avagraha*, the *tairovyañjana* is called *tairoviráma*. Ex. गोऽपतौ *gó 'patau*. If a word is divided in the Padapâṭha, the first half ending in a *svarita* preceded by an *udatta*, and the second half beginning with an *udatta*, the *svarita* is called *táthābhāvya*. Ex. तनूऽनपात्. Here *ta* is *udatta*, *nú* is *svarita*, then follows the *avagraha* or pause of division, and after that *na*, which is again *udatta*. Here a kind of *kampa* takes place, and the *svarita* is marked accordingly. Though the name *táthābhāvya* is not mentioned in the first Prâtisâkhya, the peculiar accent which it is meant for is fully described in Sūtra 212. In the commentary on the Vâj. Prât. (120) it would perhaps be better to write *asamhitāvat* instead of *svasamhitāvat*; Weber, Ind. Stud. vol. iv. p. 137.

† See Bhāshika-sūtra, ed. Kielhorn, II. 1-31; Whitney, in Beiträge zur vergleichenden Sprachforschung, vol. 1. p. 187.

word occurring in the hymns of the Rig-veda. The system of marking the *udâtta* and *svarita* in the Śatapatha-Brâhmaṇa is slightly different, as may be seen from Professor Weber's introductory remarks, and particularly from Dr. Kielborn's learned notes on the Bhâshika-sûtras.

§ 12. Quite different from the determination of the grammatical accent is the question how the accents should be pronounced or intoned in a sentence, and particularly in the hymns and Brâhmaṇas of the principal Vedas. This question concerns the student of the Veda only, and different authorities differ on this point. The following short remarks must be sufficient. According to the Rig-veda-Prâtisâkhya (187 seq.), the *udâtta* is high, the *anudâtta* low; of the *svarita* one portion is higher than *udâtta*, the rest like *udâtta*, except if an *udâtta* or *svarita* follows, in which case the voice sinks down to the *anudâtta* pitch. This sinking down is called *kampa*, shaking. All *anudâtta* syllables, following after *svarita* (whether original or dependent) are pronounced with *udâtta* pitch (195), except the last, which is followed again by either *udâtta* or *svarita*, and takes the low pitch of *anudâtta* (196). This pronunciation of *anudâtta* syllables with *udâtta* pitch is called the *Prachaya* accent (205). We have therefore only three kinds of pitch, (no special *anudâtatatara* pitch being recognized in the Prâtisâkhya,) which in their relative position may be represented by



Thus in मादयस्व स्वरिरे *mādāyasva svārṇare*, मा *mā* is *anudâtta*, द *da* is *udâtta*, य *ya* is *svarita*, स्व *sva* is *anudâtta*, स्वर *svār* is *svarita*, रिरे *ṇare*, both *anudâtta*, but pronounced like *udâtta*.



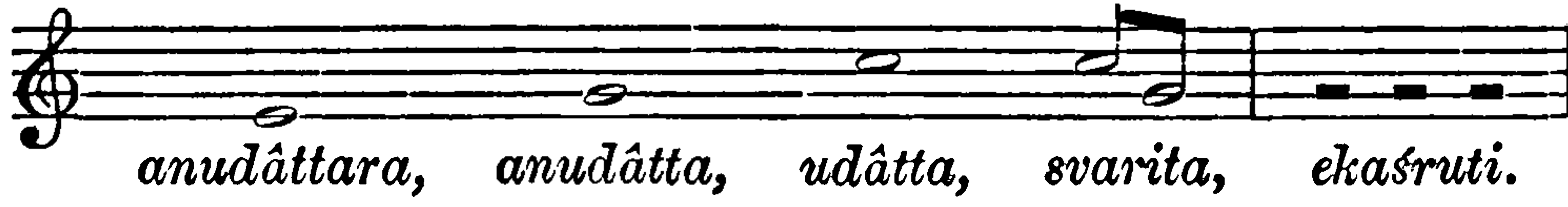
In अदभ्यप्रमतिर्वसिष्ठः *ādabdhapramatir vāsishṭhaḥ*, अ *a* is *udâtta*, दब् *dab* is *svarita*, धप्रम *dhaprama* are *anudâtta*, but pronounced like *udâtta*, ति *ti* is *anudâtta*, व *va* is *udâtta*, सिष् *sish* is *svarita*, ठः *ṭhaḥ* is *anudâtta*, but pronounced as *udâtta*.



Other Śâkhâs vary in the pronunciation of the accents, as may be seen from their respective Prâtisâkhyas. Much confusion has been caused by mixing up these different systems, and, in particular, by trying to reconcile the rules of the Rig-veda-Prâtisâkhya with the rules of Pânini. According to Pânini (I. 2, 29 seq.) the *udâtta* is high, the *anudâtta* low, but the *svarita* is half high and half low, and the *anudâtta*s following after *svarita* (original or dependent) are pronounced monotonously (*ekasruti*), while the last of them, immediately

* Long after this was written I saw Dr. Haug's description of the accents in the Zeitschrift der D. M. G. vol. xvii. p. 799. He gives the intervals much smaller, so that if the *anudâtta* is *c*, the *udâtta* would be *d*, and the *svarita* would rise to *e*. This is no doubt right, and it will be easy to transcribe my own notation accordingly. I only retain it because it is clearer to the eye. What is very important, as confirming my view, is Dr. Haug's remark that in listening to the recitation of the Pandits he could not perceive any difference between the *udâtta* and the *anudâtta*s if pronounced with *prachaya* *svara*.

preceding a new *udâtta* or *svarita*, is lower than *anudâtta*, and hence called *sannatara* or, by the commentators, *anudâttatara*. This system, too, though different from the former, gives us only three kinds of musical pitch, which may be approximately represented by



Ekaśruti is described as without any definite pitch (*traisvaryāpavāda*), and might therefore be intended for mere monotonous *recitative**.

* It is commonly used as synonymous with *prachita*; e.g. *udâttamayam prachitam ekaśrutīti paryāyah*, Vâj. Prât. iv. 138.



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क्रोष्टु *kroshṭu*, jackal, 236.
 खंज् *khañj*, lame, 163.
 गरीयस् *garīyas*, heavier, 206.
 गिर् *gir*, voice, 164.
 गुप् *gup*, guardian, 157.
 गुह् *guh*, covering, 174.
 गो *go*, ox, 218.
 गोरक्ष् *goraksh*, cowherd, 174.
 ग्रामणी *grāmaṇī*, leader of a village, 221.
 चकास् *chakās*, splendid, 172.
 चकासत् *chakāsat*, shining, 184.
 चिकीर्स् *chikīrs*, desirous of acting, 172.
 चित्रलिख् *chitralikh*, painter, 156.
 जक्षत् *jakshat*, eating, 184.
 जगत् *jagat*, world, 184.
 जगन्वस् *jaganvas*, having gone, 205.
 जग्मिवस् *jagmivas*, having gone, 205.
 जघन्वस् *jaghanvas*, having killed, 205.
 जग्मिवस् *jaghnivas*, having killed, 205.
 जरा *jarā*, old age, 166.
 जलक्री *jalakrī*, m. f. a buyer of water, 221.
 जलमुच् *jalamuch*, cloud, 158.
 जाग्रत् *jāgrat*, waking, 184.
 तक्ष् *taksh*, paring, 174.
 तक्षन् *takshan*, carpenter, 191.
 तति *tati*, so many, 231.
 तंत्री *tantrī*, f. lute, 225.
 तरी *tari*, f. boat, 225.
 तिर्यच् *tiryach*, tortuous, 181.
 तुरासाह् *turāsāh*, Indra, 175.
 त्वच् *tvach*, skin, 158.
 त्विष् *tvish*, splendour, 174.
 दत् *dat*, tooth, 214.
 ददत् *dadat*, giving, 184.
 दधि *dadhi*, curds, 234.
 दधृष् *dadhṛish*, bold, 174.
 दंत *danta*, tooth, 214.
 दरिद्रत् *daridrat*, poor, 184.
 दातृ *dātri*, giver, 235.
 दामन् *dāman*, rope, fem., 179, 193.

दाराः *dārāh*, wife, 149.
 दिधक्ष् *didhaksh*, desirous of burning, 174.
 दिव् *div* and द्यु *dyu*, sky, 213.
 दिष् *diś*, showing, 174.
 दिष् *diś*, country, 174.
 दुह् *duh*, milking, 174.
 दुहितृ *duhitṛi*, daughter, 235.
 दृन्भू *drinbhū*, thunderbolt, 221.
 दृष् *drīś*, seeing, 174.
 देवेज् *devej*, worshipper, 162.
 दोषन् *doshan*, arm, 214.
 दोस् *dos*, arm, 172, 214.
 द्यु *dyu* and दिव् *div*, sky, 213.
 द्यो *dyo*, sky, 219.
 द्रुह् *druh*, hating, 174.
 द्वार् *dvār*, door, 164.
 द्विदासी *dvidāmnī*, having two ropes, 194.
 द्विष् *dvish*, hating, 174.
 धनिन् *dhanin*, rich, 203.
 धातृ *dhātṛi*, n. providence, 235.
 धी *dhī*, m. f. thinking, 220.
 धी *dhī*, f. intellect, 224.
 धीवरी *dhīvarī*, wife of a fisherman, 193.
 ध्वस् *dhvas*, falling, 173.
 नदी *nadī*, f. river, 225.
 नप्तृ *napṭṛi*, grandson, 235.
 नष् *naś*, destroying, 174.
 नस् *nas*, nose, 214.
 नह् *nah*, binding, 174.
 नामन् *nāman*, name, 191.
 नासिका *nāsikā*, nose, 214.
 निनीवस् *ninīvas*, having led, 205.
 निर्जर *nirjara*, ageless, 167.
 नृ *nṛi*, man, 237.
 नृतृ *nṛitū*, m. f. dancer, 222.
 नौ *nau*, ship, 217.
 न्यच् *nyach*, low, 181.
 पंगु *paṅgu*, m., पंगू *paṅgū*, fem. lame, 230.
 पति *pati*, lord, 233.
 पथिन् *pathin*, m. path, 195.

पद् *pad*, foot, 214.
 पपी *papī*, m. f. protector, 222.
 परमनी *paramanī*, m. f. best leader, 221.
 परिव्राज् *parivraj*, mendicant, 162.
 पर्णध्वस् *parṇadhvas*, leaf-shedding, 173.
 पर्वन् *parvan*, joint, 191.
 पांडु *pāṇḍu*, m. f. n. pale, 230.
 °पाद् *-pād*, foot, 207.
 पाद *pāda*, foot, 214.
 पिंडग्रस् *piṇḍagras*, lump-eater, 170.
 पितृ *pitṛi*, father, 235.
 पिपक्ष् *pipaksh*, desirous of maturing, 174.
 पिपठिस् *pipaṭhis*, wishing to read, 171.
 पीलु *pīlu*, m. n. a tree and its fruit, 230.
 पीवन् *pīvan*, fat, fem. पीवरी *pīvarī*, 194.
 पुनर्भू *punarbhū*, re-born, 221.
 पुम् *pum*, man, (*pums*), 212.
 पुर् *pur*, town, 164.
 पुरुदंशस् *purudaṁśas*, Indra, 168.
 पुरोडाश् *puroḍāś*, an offering, 176.
 पूषन् *pūshan*, name of a deity, 201.
 पृत् *prī*, army, 214.
 पृतना *prītanā*, army, 214.
 पृषत् *prīshat*, deer, 185.
 पेचिवस् *pechivas*, having cooked, 205.
 प्रजापति *prajāpati*, lord of creatures, 233.
 प्रतिदिवन् *pratidivan*, sporting, 192.
 प्रत्यच् *pratyach*, western, 181.
 प्रधी *pradhī*, m. f. thinking eminently, 221.
 प्रधी *pradhī*, fem., 223.
 प्रशाम् *praśām*, quieting, 178.
 प्राच् *prāch*, eastern, 180.
 प्राह् *prāchh*, asking, 160, 174.
 प्रांच् *prāñch*, worshipping, 159.
 बदि *badi*, dark fortnight, 149.
 बहुराजन् *bahurājan*, having many kings, 194.
 बहुश्रेयसी *bahusreyasī*, auspicious, 227.
 बहूर्ज् *bahūrj*, very strong, 161.
 बुध् *budh*, knowing, 157.
 बृहत् *bṛihat*, great, 185.

ब्रह्मन् *brahman*, creator, 192.
 भवत् *bhavat*, Your Honour, 188.
 भिषज् *bhishaj*, physician, 161.
 भी *bhī*, f. fear, 224.
 भू *bhū*, being, 221.
 भू *bhū*, f. earth, 224.
 भूर् *bhūr*, atmosphere, 149.
 भृज् *bhrijj*, roasting, 162.
 भ्राज् *bhrāj*, shining, 162.
 भ्रातृ *bhrātri*, brother, 235.
 भ्रू *bhrū*, f. brow, 224.
 मघवन् *maghavan*, Indra, 200.
 मज्ज् *majj*, diving, 161.
 °मत् *-mat*, 187.
 मति *mati*, thought, 230.
 मथिन् *mathin*, churning-stick, 195.
 मधुलिह् *madhulih*, bee, 174.
 °मन् *-man*, 191.
 महत् *mahat*, great, 186.
 मांस् *māms*, meat, 214.
 मांस *māmsa*, meat, 214.
 मातृ *mātri*, mother, 235.
 मास् *mās*, month, 214.
 मुह् *muh*, confounding, 174.
 मूर्धन् *mūrdhan*, head, 191.
 मृज् *mrij*, cleaning, 162.
 मृदु *mṛidu*, m. f. n. soft, 230.
 यकन् *yakan*, liver, 214.
 यकृत् *yakṛit*, liver, 214.
 यज् *yaj*, sacrificing, 162.
 यज्वन् *yajvan*, sacrificer, 192.
 यति *yati*, as many, 231.
 ययी *yayī*, f. road, 222.
 युवन् *yuvan*, young, 199.
 यूष *yūsha*, pea-soup, 214.
 यूषन् *yūshan*, pea-soup, 214.
 राज् *rāj*, shining, 162.
 राजन् *rājan*, king, 191.
 राज्ञी *rājñī*, queen, 193.
 रुच् *ruch*, light, 158.

- रुज् *ruj*, disease, 161.
 रुरुद्वस् *rurudvas*, crying, 204.
 रुष् *rush*, anger, 174.
 रै *rai*, wealth, 217.
 लक्ष्मी *lakshmi*, f. goddess of prosperity, 225.
 लघु *laghu*, m. f. n. light, 230.
 लिह् *lih*, licking, 174.
 लू *lū*, m. f. cutting, 220.
 वणिज् *vanij*, merchant, 161.
 °वत् *-vat*, 187.
 वधू *vadhū*, f. wife, 225.
 °वन् *-van*, 191.
 वर्षाः *varshāḥ*, rainy season, 149.
 वर्षाभू *varshābhū*, frog, 221.
 °वस् *-vas*, part. perfect, 204.
 वाच् *vāch*, speech, 158.
 वातप्रमी *vātapramī*, antelope, 222.
 वार् *vār*, water, 164.
 वारि *vāri*, water, 230.
 °वाह् *-vāh*, carrying, 208.
 विद्वस् *vidvas*, knowing, 205.
 विपाश् *vipāś*, a river, 174.
 विप्रुष् *viprush*, drop of water, 174.
 विभ्राज् *vibhrāj*, resplendent, 162.
 विवक्ष् *vivaksh*, desirous of saying, 174.
 विविक्ष् *viviksh*, wishing to enter, 174.
 विष् *viś*, entering, 174.
 विश्वपा *viśvapā*, all-preserving, 239.
 विश्वराज् *viśvarāj*, universal monarch, 162.
 विश्वसृज् *viśvasṛij*, creator, 162.
 विष् *vish*, ordure, 174.
 विश्वच् *vishvach*, all-pervading, 181.
 वृक्षलू *vṛikshalū*, tree-hewer, 222.
 वृश्च *vṛiśch*, cutting, 159.
 शकन् *śakan*, ordure, 214.
 शकृत् *śakṛit*, ordure, 214.
 शंखध्मा *śankhadhmā*, shell-blower, 239.
 शासत् *śāsāt*, commanding, 184.
 शुचि *śuchi*, m. f. n. bright, 230.
 शुद्धधी *śuddhadhī*, thinking pure things, 221.
 शुद्धधी *śuddhadhī*, a pure thinker, 221.
 शुश्रुवस् *śuśruvas*, having heard, 205.
 शुष्की *śushkī*, 222.
 श्री *śrī*, f. happiness, 224.
 श्वन् *śvan*, dog, 199.
 श्वेतवाह् *śvetavāh* and श्वेतवस् *śvetavas*, 209.
 संवत् *saṁvat*, year, 149.
 सक्थि *sakthi*, thigh, 234.
 सखि *sakhi*, friend, 232.
 सजुस् *sajus*, friend, 172.
 सध्र्यच् *sadhryach*, accompanying, 181.
 सम्यच् *samyach*, right, 181.
 सम्राज् *samrāj*, sovereign, 162.
 सर्वशक् *sarvaśak*, omnipotent, 155.
 सानु *sānu*, ridge, 214.
 सामि *sāmi*, half, 149.
 सिकताः *sikatāḥ*, sand, 149.
 सुखी *sukhī*, wishing for pleasure, 222.
 सुगण् *sugaṇ*, ready reckoner, 154.
 सुचक्षुस् *suchakshus*, having good eyes, 165.
 सुज्योतिस् *sujoyotis*, well-lighted, 165.
 सुतो *sutī*, wishing for a son, 222.
 सुतुस् *sutus*, well-sounding, 170.
 सुधी *sudhī*, m. f. having a good mind, 226.
 सुपिस् *supis*, well-walking, 170.
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